

T H E
Rational Communicant:
O R, A
PRACTICAL EXPOSITION
O N T H E
Communion Service
O F T H E
CHURCH of *ENGLAND.*

In which is shewn,
Its *Agreement* with the *Ancient Liturgies*, and
the *Behaviour* which is proper to each Part of it.

In FOUR SERMONS,
Preach'd at the Chapel in HIGHGATE,
Middlesex, 1728.

To which is annex'd,
AN EUCHARISTICAL OFFICE for the
Devout and Profitable Receiving of the *Sacrament* of
the *Body* and *Blood* of *Christ*: Collected from the *Holy*
Scriptures, and the *Liturgies* of the *Church*.

By EDWARD YARDLEY, *M. A.* Fellow
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T O T H E

Right Reverend Father in God

E D M U N D

Lord Bishop of London,

One of the Lords of His
Majesty's Most Honourable
Privy Council.

M Y L O R D,



AY it please your
Lordship to permit
me to Usher these Ser-
mons into the World under

A 2

your

D E D I C A T I O N.

your Patronage ; since whatever the *Performance* proves to be, the *Subject* is undoubtedly Worthy of your Lordship's Name and Protection.

THE Christian World hath been long since indebted to your Lordship for an useful and valuable Treatise on the *Holy Sacrament* ; and I am from thence encouraged to think, that you, my Lord, will not be unwilling to countenance any Endeavours towards setting our *Communion Service* in an advantageous Light, and increasing the
Number

DEDICATION.

Number of Devout and *Rational Communicants*.

IT is with Pleasure I reflect on the general Happiness of this Diocese under your Lordship's Government ; and, in particular, on the well-grounded Hopes we have of more full and frequent Communion, from the great Zeal your Lordship hath shewn for that Apostolical Rite of *Confirmation* : A Rite, which, though of the greatest Use in the Church, hath been of late too much neglected ! A Rite, which not only tends to the Promotion
of

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of Religion and Virtue; but is likewise a proper Preparation, and (according to the Rules of our Church) the only *Introduction* to the *Sacrament of the Lord's Supper*.

IF, my Lord, Personal Eulogiums could with any Propriety be prefixed to Discourses on such solemn and weighty Subjects as these; it would yet be unnecessary for me to delineate your Lordship's amiable Character, which is so well known, and so generally admired: And it would, besides, require a far more skilful

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ful Pen than mine to shew how all the truly valuable Accomplishments of the *Prelate*, the *Statesman*, and the *Gentleman*, concenter in your Lordship, and shine in their full Lustre.

THAT it may please God long to continue your Lordship in the Sacred Post of Dignity you now enjoy, for the Good of his Church: That you, my Lord, may have the Satisfaction of seeing the Success of your Labours, in an Orthodox and Exemplary Clergy, and a Conscientious Laity: And that the *Diocefs*
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of *London* may be as eminent
for Religion and Piety, as the
City of *London* is famous for
Wealth and Commerce ; are,
my Lord, the hearty Prayers
of

Your Lordship's

Most obedient Son

and Humble Servant,

Edward Yardley.



T H E
P R E F A C E.



S Almighty God hath blessed
the CHURCH of ENGLAND
with a most excellent Litur-
gy, so He hath from time to
time raised up Pious and Learned
Members of our Communion to explain
and defend it. And from their Pens
have flow'd the many Treatises we are
now happy in ; wherein the Usefulness,
B Excel-

Excellency, and Purity of our Common Prayer are set forth and illustrated.

From these Books we find, that our Publick Service labours under no Essential Defects, and that it is not incumber'd with vain or faulty Superfluities. In these Writings we find it vindicated from the trifling Objections of all its Enemies ; and meet with solid Refutations of the Arguments both of those from whom we have Reformed, and of those who Dissent from us. In short, they teach us how to understand our Liturgy, how to behave ourselves when we use it, and how to defend it when it is attacked.

On this Account, I may, perhaps, incur the Censure of the World, and be taxed with Unadvisedness or Presumption, for attempting any thing in a
Way

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Way in which so many wiser Heads and abler Hands have been already employ'd. And therefore I must here, in my own Defence, observe, That most of the Writers I have hinted at, have given us general Treatises on the whole Common Prayer Book. Whilst they pursued so large a Design, they were forced, in the several Parts of it, to aim at Brevity: And though they might easily have furnish'd us with the most curious Observations on each particular Office, and have happily saved me the Hazard of making these Discourses publick; yet the greatest Part of them rather give us a general Notion of the Excellency of our Liturgy, than any full Instructions in its particular Offices.

One learned and accurate Hand hath indeed been employ'd in the other Way, with such known Success that I need not

Name him ; and hath pointed out to us the Beauty of Holiness in our daily Service, and so much of the Liturgy as is used on Sundays and Holidays.

But because That Author declares, the He treats only of that Part of the Communion Office which is read when the Sacrament is not administred, and is called the Second Service : I have therefore been encourag'd to attempt a Practical Exposition of the whole Communion Office. To make my Work the more entire, I found it necessary to go back to the Beginning of the Office, and explain it with an especial View to the Holy Communion. And, although I have in Part of the first and second Discourses the Disadvantage of coming after Dr. Bisse, yet, I hope, the Reader will, upon perusal, not charge me with Repetition ; and will find several Things

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Things which hitherto have escaped Observation. And certainly the Excellency of our Liturgy is not confined to any one Part of it ; but is as conspicuous in this as in the other Offices of our Church.

In pursuing my Design, I was not satisfied with only explaining the Service it self, and directing the Behaviour which is suitable to it ; but proceeded farther to compare it with the Liturgies and Usages of the Primitive Church ; that when it appears in all essential Points to agree with them, none may reasonably attack this Service with the Charge of Novelty.

I have been particularly careful so to expound the Doctrine of our Church herein, as that it may in no wise clash with what she delivers in her Catechism

chism or Articles concerning this Sacrament : And where-ever I may have erred, I here declare that it proceeded from Inadvertency, and not from Obstinacy ; and that I shall gratefully acknowledge the Favour of those who will be so good as to acquaint me with any Slips, and I will readily retract them.

We must not think the Communion Service of our Church appeared always in the same Proportion and Beauty which it now doth, It hath undergone several Reviews, together with the Liturgy in which it is contained ; and it was not till after the Restauration of King Charles II. that they grew to the Perfection in which we now enjoy them. I have in these Discourses mentioned only those Alterations which were useful to my Purpose ; and, having all along endeavoured to make the following

ing

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ing Sermons as plain as possible, I have thrown what was not so obvious or necessary into the Notes, which may either be perused or omitted, as Leisure or Inclination shall dispose the Reader.

The first Liturgy established in the Reign of King Edward VI. was the only one which had Introites fixed to the Sundays and Holidays : and as that Book is very scarce, as those who have already transcribed the Introites have committed several Mistakes, and set down the wrong Psalms, and it is our present Usage to sing a Psalm in the Place of the Introites, i. e. before the Communion Office ; I thought it would not be unacceptable to annex a Table of them to the End of the Preface, which I have copied from the Book itself with the utmost Exactness.

If

If these were now used in our Churches, it would tend more to Edification, than those Portions of the Psalms which are sometimes very indiscreetly pitched upon.

In reading over the Ancient Liturgies, I could not but admire that Spirit of Piety and Devotion which shone so brightly in them: and was led to think, that those Prayers which the first Christians publickly used at the Altar, might be rendered serviceable to us, as Helps to our Devotion.

We have indeed a vast Variety of Private Devotions for the Use of Communicants; but many of these are too long for ordinary Use, and most of them are wanting in Thoughts and Expressions fitly suited to those heavenly Transports, which good Christians feel
at

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at the Holy Table. Whereas these Liturgies are full of the most Devout Sentiments that Divine Love can inspire us with ; and those are cloathed in the most exalted and noble Expressions that Human Language can reach.

My Business then was, from publick Forms to adapt them to private Use, and to dispose them so as to supply the Intervals of our publick Service ; and to make this private Office the more compleat, I have borrowed some Forms from the Holy Scriptures.

These Liturgies were not all of them wrote and published by those whose Names they bear : But were Forms used in several Churches, and delivered down by Tradition only ; till some time before the Council of Nice, when one Clement penn'd down in Writing the most ancient Liturgy, call'd now by his Name.

St. Basil, Archbishop of Cæsarea in Cappadocia, was the first who compiled a Form in Writing, for the Use of his own Church, at the Celebration of the Eucharist : This he did towards the End of the Fourth Century ; but it is uncertain whether the Liturgy here made use of, is that of which he was the Author.

Then began the Churches of Jerusalem and Alexandria to commit their Liturgies to Writing, giving them the Names of those who were the first Bishops of each Church.

St. John Chrysostom was, probably, the Author of that which carries his Name.

The Ethiopick is chiefly copied from St. Mark's.

Nesto-

Nestorius was condemned for Heresy, A. D. 431. His Followers settled in the East, and there penned and used the Liturgy called by the Name of the Founder of their Sect. But here if it be objected, that I transcribe from an Heretical Liturgy; I answer, That I have not copied their Errors, but only a short Petition against wandering Thoughts, and an Excellent and most Christian Prayer for our Enemies.

As these Liturgies have been lately translated by an able Hand; it would have been unnecessary for me to have made a new Version of the Prayers I have used; and therefore I only reserved to my self the Liberty of making what few Alterations were requisite.

*Having thus given some Account o
the following Undertaking, I have no-
thing more here to add, but that as it was
begun with a good Design ; so I hope,
through the Blessing of God, it will
be of Service to those who frequent the
Holy Eucharist ; that it will assist their
Devotion, and make them pray with the
Spirit, and with the Understanding also.*

Highgate,
March 28. 1728.

E. Yardley.





A
T A B L E
O F T H E
I N T R O I T E S,

Taken from the First Liturgy of King
Edward VI. publish'd in the Be-
ginning of the Year 1549.

					Psalms.
1	S	unday in Advent	-	-	-
2	-	-	-	-	120
3	-	-	-	-	4
4	-	-	-	-	5
	Christmas-Day	-	-	-	98, 8
	St. Stephen	-	-	-	52
	St. John the Evangelist	-	-	-	11
	Innocents	-	-	-	79
	Sunday after Christmas	-	-	-	121
	Circumcision	-	-	-	122
	Epiphany	-	-	-	96
2					1 Sun-

22 *A Table of Introites, &c.*

						Psalms.
1	Sunday after Epiphany	-	-	-	-	13
2	-	-	-	-	-	14
3	-	-	-	-	-	15
4	-	-	-	-	-	2
5	-	-	-	-	-	20
6	-	-	-	-	-	20
	Septuagesima	-	-	-	-	23
	Sexagesima	-	-	-	-	24
	Quinquagesima	-	-	-	-	26
	Ashwednesday	-	-	-	-	6
1	Sunday in Lent	-	-	-	-	32
2	-	-	-	-	-	130
3	-	-	-	-	-	43
4	-	-	-	-	-	46
5	-	-	-	-	-	54
6	-	-	-	-	-	61
	Good Friday	-	-	-	-	22
	Easter Eve	-	-	-	-	88
	Easter Sunday	-	-	-	-	16, 3
	— Monday	-	-	-	-	62
	— Tuesday	-	-	-	-	113
1	Sunday after Easter	-	-	-	-	112
2	-	-	-	-	-	70
3	-	-	-	-	-	75
4	-	-	-	-	-	82
5	-	-	-	-	-	84
	Ascension Day	-	-	-	-	47
	Sunday after Ascension	-	-	-	-	93
	Whitsunday	-	-	-	-	33
	— Monday	-	-	-	-	100
	— Tuesday	-	-	-	-	101
						Trinity

A Table of Introites, &c. 23

Trinity Sunday	-	-	-	67
1 Sunday after Trinity	-	119,	part the 1st	
2	-	-	-	2
3	-	-	-	3
4	-	-	-	4
5	-	-	-	5
6	-	-	-	6
7	-	-	-	7
8	-	-	-	8
9	-	-	-	9
10	-	-	-	10
11	-	-	-	11
12	-	-	-	12
13	-	-	-	13
14	-	-	-	14
15	-	-	-	15
16	-	-	-	16
17	-	-	-	17
18	-	-	-	18
19	-	-	-	19
20	-	-	-	20
21	-	-	-	21
22	-	-	-	22
23	-	-	-	124
24	-	-	-	125
25	-	-	-	127
St. Andrew	-	-	-	129
St. Thomas	-	-	-	128
Conversion of St. Paul	-	-	-	138
Purification	-	-	-	134
St. Matthias	-	-	-	140
Annunciation	-	-	-	131
				St.

24 *A Table of Introites, &c.*

					Psalms.
St. Mark	-	-	-	-	141
St. Philip and St. James			-	-	133
St. Barnabas	-		-	-	142
St. John Baptist	-	-	-	-	143
St. Peter	-		-	-	144
St. James	-		-	-	148
St. Bartholomew		-		-	115
St. Matthew	-	-		-	117
St. Michael and All Angels				-	113
St. Luke	-	-	-	-	137
St. Simon and St. Jude			-	-	150
All Saints	-	-	-	-	149



T H E



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S E R M O N I.

I COR. xiv. 16, 17.

Else when Thou shalt Bless with the Spirit, how shall He that occupieth the Room of the Unlearned, say Amen at thy giving of Thanks, seeing He understandeth not what thou sayest?

For Thou verily givest Thanks well, but the other is not Edified.



S AINT Paul, in the 12th Chapter of this Epistle, discourseth of the Diversity of those miraculous spiritual Gifts which were then distributed by the Holy Ghost among the Faithful, and had each of them their peculiar

D

Use

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Use in the Church. The *Interpretation of Tongues*, and speaking in Languages which they had never learned, was at that Time conferred on many of the Primitive Christians ; and was, as we understand by this Chapter, sometimes abused and misapplied. The Gift of Languages was given for the *Increase* of the Church of Christ ; that those Nations which spake in strange Tongues, might be informed in their own Languages of the Truth of the Gospel, and be brought hereby to receive it : And being converted to the Faith of Christ by this miraculous Sign, might, by the same Means, be more fully instructed in his Religion : Tongues then were not chiefly given for the Edification of the Church ; for, in the Words of the Apostle, *He that speaketh in an unknown Tongue may edify himself ; but except He interpret, the Church can receive no Edifying thereby.*

Hence it is that St. Paul here argues largely against Praying in the publick Congregations in a *Tongue unknown* to the People ; and resolves for his own Part, tho' he ² *spake with Tongues more than they all*, so to ³ *pray* that the

¹ v. 4, 5.

² v. 18.

³ v. 15, 16.

Brethren might understand him, and join with him in his Petitions : *Else*, saith he in the Text, *when thou shalt Bless with the Spirit* ; when thou, being a Minister in the Church, shalt use such Forms of Prayer and Thanksgiving as the Spirit hath dictated to thee, or, as being composed by the Church, are agreeable to the Mind of the Spirit, but shalt use them in an unknown Tongue ; *How shall he that occupieth the Room of the Unlearned* ; how shall any of the Congregation who hath neither learned the Language thou speakest, nor hath the Gift of *interpreting Tongues* ; how shall such an one join with thee in thy Address to God, and say *Amen* at thy giving of Thanks, seeing he understandeth not what thou sayest ? For thou verily givest Thanks well, but the other is not Edified.

If then it be unlawful to use Prayers in the Church in an unknown Tongue ; we may from thence conclude, that it is the Duty of every one to *understand* aright those Prayers which are offered up in their Name as the *Common Prayers* of the Church, every time

¹ Τὸ ἰδιώτῃ, privati.

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they meet together to serve God. For it is equally absurd, whether the Minister offers up Prayers in a Tongue unknown to the People ; or in Terms above their Comprehensions.

But as our Service in *general* should be a reasonable Service ; as whenever we pray with the Spirit, we should pray with the Understanding also : My Text minds me of a *particular Office* which we should do our Diligence throughly and clearly to understand ; lest we offer the *Sacrifice of Fools*, instead of performing rightly the highest Act of our Religion. The Words of St. Paul seem to relate to the *Sacrament* of the *Lord's Supper*, which was celebrated with solemn *Blessing* of the Elements, with most solemn Actions of *Blessing*, *Praise*, and *Thanksgiving* ; and therefore in the Christian Church the whole Action very early received the general Name of the *Eucharist* or *Thanksgiving* : And what confirms this Explanation of the Words is, what *Justin Martyr*, who lived in the Age after the Apostles, tells us, speaking of the *Prayer of Consecration* ; ' *when the Bishop has*

¹ Just. Mart. Apol. i. c. 85. Πᾶς ὁ λαὸς ἐπινημέει λέγων Ἀμήν.

finished

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finished the Prayers and the Eucharistical Service, all the People present conclude with an audible Voice, saying, Amen. The Meaning of St. Paul then, speaking to him who officiates in an unknown Tongue, is this: — When thou shalt bless the Sacramental Elements, and bless God the Fountain of Goodness, how shall a private and unlearned Person in the Congregation, be able to consent and say 'the Amen to thy giving of Thanks and Celebration of the Eucharist, seeing he understandeth not what thou sayest?

Our Church hath provided **An Order for the Administration of the Lord's Supper or Holy Communion**; an Office excellent for its Use and Beauty; which on the one Hand avoids any *Puritanical Irreverence* or Indecency in the Participation of the Holy Mysteries; and on the other, shuns with Caution the opposite Extreme of *Popish Superstition*. An Office which acquaints us with the Nature and Ends of this Sacrament; and is fitly contrived to excite us to the actual Exercise

¹ Τὸ Ἀμήν.

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of those several Graces which are required in those who come to the Lord's Supper.

But as this Care and Pains of our Church must come to nought, unless this Office be understood by her Members who make Use of it : As without *this*, they cannot say *Amen*, or rationally assent to the Prayers which the Priest at the Altar offers up in their Name : I cannot but think that it will, through God's Blessing, be of great Service to those who hear me, if I should thoroughly examine and explain *the Communion Office*, as you have it in your *Common Prayer Books*, and point out to you the Excellency and Propriety of every Part of it.

But first let us take Notice of what *preceeds* the Celebration. Because the Church would have none come to the *Holy Communion*, but such as are fitly *prepar'd* to receive the Holy Mysteries, and to partake of the Sacramental Grace ; she hath ordered *Warning* to be given of its *Celebration*, ¹ *on the Sunday*,

¹ *Rubrick before the first Exhortation.*

or some Holiday immediately preceeding, to give them time for a proper Preparation; and hath composed an Exhortation to be read to this Purpose; — That as this Sacrament is a Remembrance of Christ's meritorious Cross and Passion; we should render Thanks to God, for that He hath given his Son our Saviour Jesus Christ, not only to die for us, but also to be our Spiritual Food and Sustenance in that Holy Sacrament. — That the Comfort of Receiving it worthily, and the Danger of Receiving it unworthily, should teach us to consider the Dignity of that Holy Mystery; and strictly and sincerely to search our Consciences, and examine our Lives and Conversations by the Rule of God's Commandments; to bewail and confess our Offences to God with full purpose of Amendment; and to reconcile our selves, and make Restitution and Satisfaction to our Neighbours, if we have injured or offended them; being likewise ready to forgive others that have offended us. — That without Repentance, the Holy Sacrament will profit us nothing. — That we must come to it with a full Trust in God's Mercy, and a quiet Conscience. — And that he who by the former Method cannot ease his guilty and doubtful Mind,

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Mind, may open his Grief to some Minister of God's Word, That by the Ministry of God's Holy Word he may receive the Benefit of Absolution, together with ghostly Counsel and Advice, to the Quieting of his Conscience, and avoiding all Scruple and Doubtfulness. *

These are the plain Directions which the Church gives her Members, that they may come holy and clean to such an heavenly Feast, in the Marriage Garment required by God in Holy Sripture, and be received as worthy Partakers of that Holy Table; all along supposing, that they are convinced it is their Duty to communicate; but as she is fully sensible that Men are too apt to be backward in coming to the Holy Table; another Exhortation is provided to be used by the Mi-

* From hence we may observe the Doctrine of our Church concerning *Confession to the Priest*; she doth not hold it *absolutely necessary*, nor think it *criminal*. She neither *commands* it, nor *despises* it: But holds it in some Cases to be very *useful* and *expedient*. Here she recommends the Use of it: And in her Office for the *Visitation of the Sick*, the Priest is instructed to *Move the sick Person to make a special Confession of his Sins, if he feel his Conscience troubled with any weighty Matter*; and he is thereupon impowered to *Absolve him if he humbly and heartily desire it..*

nister,

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nister, instead of the former, ¹ *In Case he shall see the People negligent to come to the Holy Communion.* ² He is, in God's behalf, to beseech them for the Sake of Christ, not to refuse the Invitation which is made to them of being *Guests* at his Table, lest their *Unthankfulness* draw down the Wrath of God upon them. He tells them, that *Excuses* are easier made, than accepted and allowed before God: That worldly Business should not hinder them; and that Impenitence, and Want of Preparation will not be any Plea. He professeth his *readiness* to administer this Sacrament, and *bids, calls, and exhorts* them in the most moving Manner, to come and commemorate the *Death* of Christ; thereby

¹ Rubrick before the Exhortation.

² The Primitive Christians needed no Exhortations of these Kinds: They made this Holy Sacrament a constant Part of their daily Devotions; and as they lived pure and holy Lives, they were always habitually prepared, and fit to receive it. Daily Communion continued in some Places until the 4th Century; and in the *Latin Church* until the Year 700. As Devotion began to flag, Men then communicated only on *Sundays, Wednesdays, and Fridays*. After this, the Sacrament was administered upon *Sundays and Holidays*: And that this is now the *Desire* of the Church of *England*, shall be shewn in its proper Place.

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performing what *himself hath commanded*, and avoiding the *sore Punishment* which *hangeth over the Heads* of those who *wilfully abstain from the Lord's Table*, *separate themselves from their Brethren*, and *do Injury to God*. And finally, that they may *return to a better Mind*, he promises to assist them with his Prayers.

These Exhortations are so plain and easy to be understood, that they stand in need of no Comment : And are of very great Use, in that they *remind Men* of this necessary *Duty*, and tell them *how* to perform it *aright* ; in that they shew them not only the *Necessity*, but likewise the *Nature* of the Sacrament, and the *Qualifications* requisite in those who would partake of it.



THE



T H E
Communion Service.



ASS we now to the *Communion Service* it self, which is to be used at the *Altar* or *Holy Table*; which we, in conformity to the Practice of the Ancients, generally place at the *East End* of the Church; and encompass it with *Rails* to fence off Rudeness and Irreverence.

The *Habit* of the officiating Priest is plain enough to prevent any just Charge of *Superstition*; and, at the same time, such as may preserve an awful Respect to God's Holy Service and Worship.

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As this is in itself a *distinct* and entire Office, so it was the Custom of our Church at the Beginning of the *Reformation*, to sing a *Psalms*, or a Portion of a *Psalms*, to distinguish it from the preceeding Service. This laudable and ancient Practice is at present continued in most Churches amongst us; but with this Difference; that the Choice of the *Psalms* is now left at the Discretion of the Clerk; whereas in *King Edward the Sixth's first Liturgy*, every Collect, Epistle, and Gospel had a *proper Introite* prefixed, to be sung soon after the Minister had entered within the *Rails* of the *Altar* ².

The

¹ Bishop Sparrow fully proves the *Morning Prayer*, *Litany*, and *Communion Service*, to be three *distinct* Services, to be [regularly] perform'd at *distinct Places* and *Times*. And it is still the Custom in some Collegiate Churches to dismiss the Congregation; and, some time after, to toll the Bell, and hereby give them notice to attend at the Celebration of the *Holy Communion*.

² It formerly took the Name of *Introite*, because it was sung *ad Introitum Sacerdotis intra septum Altaris*: But in our *first English Liturgy* it seems to have changed the Place it anciently held. For in this Book it was ordered thus, *viz.* **The Priest standing humbly afore the Middles of the Altar, shall saie the Lord's Prayer with this Collect: Almighty God unto whom all Heartes, &c,** [as in our *present Communion Office*.]

Then

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The Minister ¹ *standing at the North Side of the Table*, begins the Communion Office, as the Church of Christ formerly began her Services, with the divine *Prayer* of our Lord; which is inserted in *every* distinct Office of our Church, that we may not disobey his Command who said, ² *When ye pray say, Our Father, &c.*; and that we may Pray for those Things which are needful for us, and yet our Blindness hath omitted in the other Prayers, in this perfect and comprehensive Form. It was anciently used by the Primitive Church at the Celebration of the Eucharist, as most of the an-

Then shall he say a Psalm appointed for the Introite. [See the Rubrick before the Communion in 1 B. K. *Edw.* VI.] These *Introites* were always concluded with **Gloꝝy be to the Father**, &c. and then the Priest, after saying, **Let us pray**, proceeded to the **Collect, Epistle, and Gospel**. [See the general Rubrick before the *Introites* in the same Book]. For the *Commandments* and the *Responses* to them, were not *then* used in our Church; and were *first* added, when *this* Book was reviewed, and a *second* Edition published, *A. D.* 1552.

¹ *Vid.* Rubrick.

² Luke xi. 2.

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cient ¹ Liturgies testify : And *that*, amongst other Reasons, on Account of the Petition *Give us this Day our daily Bread* ; which they thought referred to this ² *Holy Sacrament*, and therefore translated it our ³ *super substantial Bread* ; ⁴ *because it confirms the Substance of the Soul*, and is distributed through our whole Person for the Benefit of Body and Soul.

When this divine Form of Prayer is said, the People being humbly on their Knees, are to accompany the Minister not only in their *Hearts*, but with their Lips : For though it be not particularly ordered in this Place ; yet it is in the Rubrick after the *Confession* in the

¹ All but the *Clementine*. Vide Cyril. Hieros. Myst. Cat. 5. §. 8.

St. *Jerom* also affirms, that our Lord himself taught his Apostles this Prayer, that they might use it at the Holy Communion. Adv. Pelag. lib. 3.

² V. Cyprian. de Oratione Dominica.

³ Ἀπλὸν τὸν ἐπίθειον.

⁴ Cyril. Ibid. §. 12.

St. Cyprian likewise, to the same Purpose, *Panis iste supersubstantialis & Calix benedictione solemni Sacratum, ad totius hominis Vitam salutemque proficit, simul medicamentum & holocaustum ad sanandas infirmitates & purgandas Iniquitates existens.* Cypr. de Coena Domini.

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Order for Morning Prayer ; where the Minister is to use the Lord's Prayer, The People also kneeling, and repeating it with him, both here, and wheresoever else it is used in Divine Service.

After this follows a Collect, in which we beg of God to *Cleanse the Thoughts of our Hearts by the Inspiration of his Holy Spirit.* For as *David*[†] washed his *Hands in Innocency*, so should we purify our *Hearts in Holiness* before we approach the Altar of our God. *The Thoughts of our Hearts* are for the Time of this sacred Office to be employed wholly upon heavenly Things, and to be dedicated entirely to God : And if our Hearts be so *cleansed*, as that we may *perfectly love Him* ; this perfect Love will teach us a zealous and willing *Obedience* to all His *Commandments*, which are presently to be recited. And if God grants us this Petition, we shall then be able *worthily to magnify His holy Name* in the *Eucharistical Service* which we are entering upon.

[†] Psalm xxvi. 6.

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When the Children of *Israel* were to receive the *Law* from Mount *Sinai*, *Mosès* charged them to ' *wash* and *sanctify* themselves : And now, we, having prayed for Purity of Soul and Cleanness of Heart, are the better prepared to attend to the Repetition of the same *Law* by the Mouth of God's Minister. To have the *Ten Commandments* inserted in the *Communion Office* is peculiar to the *Church of England*, and an Excellency which all *other* Liturgies, both *Ancient* and *Modern*, are destitute of. Now what can be more *proper* than to have the *Commandments* of God rehearsed, at a Time when we are going in the most solemn Manner to renew our Vows of *Obedience* to them? If it be required of those who would communicate worthily, to *examine* their *Lives and Conversations by the Rule of God's Commandments*, as one of the *Exhortations* I have lately mentioned says it is ; then surely nothing can be more seasonable than to have these *Commandments*, this *Rule* set before us, that we may judge and *examine* our Consciences

² Exod. xix. 10.

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thereby, before we presume to receive that Holy Sacrament.

Here then, whilst the Minister ¹ *turning to the People, rehearses distinctly all the Ten Commandments*, let every one lay his Hand upon his Heart, and ask himself how he hath offended against *each particular Law*; and with the greatest Sincerity *resolve* earnestly to endeavour against the Attempts and Allurements to that Sin for the future: And lest he should be at a Loss for a *penitential Form* to express his Sorrow in, to ask Pardon of God for his *past Sins*, and to beg his assisting and preventing Grace for the *Time to come*; the Church hath ordered, that after each Commandment the People should say, *Lord have Mercy upon us, and incline our Hearts to keep this Law*; and at the End of the *Tenth Commandment*, that they should humbly beseech God to write all these Laws in their Hearts; so to write them in their Hearts, that they might have an Influence on whatever they say, do, or think; that being always governed and

¹ *Vid.* Rubrick,

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determined by them, all our Thoughts, Words, and Actions may tend to the Glory of God.

This Part of the Service is followed by a Prayer for the *King's Majesty*, by whom we are protected in the Exercise of the true Religion, and by whose Laws the Observation of God's *Commandments* is enforced with *Temporal* Penalties. Herein the *Church of England* shews her *faithful Loyalty* to God's *Vice-gerent*, that she hath no ordinary Service of her *Common Prayer Book*, in which his *Authority* is not particularly recognized, and his *Person* prayed for.

And herein particularly she imitates the ancient Church of Christ, in which the Sovereign¹ was always prayed for at the Celebration of the Holy Sacrament.

But here we must observe, That this *Collect* for the *King* is introduced by that primitive Liturgical Form, *Let us Pray*. The Sense

¹ See the Liturgies of St. *Chrysostom*, St. *Basil*, St. *James*, and the *Clementine*.

7-12, 14 (58 6 7 8 12 13 14)
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of which, as it is *here* used, seems to be as followeth; We have been attending to the Word of God in the *Epistles and Gospels*; and hearkening to his Law in the *Ten Commandments*; let us now pass over from *Hearing* unto *Prayer*. We have before prayed in the short *Responses* after each Commandment, let us now address our selves to God in the following *Collect*. We have, in those brief *Petitions*, begg'd of God Grace and Pardon for *our selves*; let us now offer up our *Supplications* for his *Anointed*. Let us lay aside all *intruding* and *improper* Thoughts; Let us not give way to the *smallest* Interruptions; lest they quench the *Spirit* of our *Zeal*, or cause the *Lamp* of our *Devotion* to burn with an *unsteady* Flame. Let us seriously attend to the *Business* we are about. Let us *reverently* Approach the Throne of Grace, and with a *pious Earnestness* pray to God.

After this *Introduction*, the Church hath proposed a double Form, either of which the Minister may use at his Discretion. In the first we beg, that, as the *King* is the *Minister* of God, so he *may above all Things seek God's Honour and Glory*, for the Good of his Church:

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and that we, on our Part, *considering* from whence he receives his *Authority*, may *serve*, *honour*, and *humbly obey him*, not only for *Wrath*, but also for *Conscience sake*. The second acknowledges *the Hearts of Kings* to be in the Hand of God, and therefore beseeches him to *dispose* our gracious Sovereign, to seek the *Honour* of God, and the Good of his Subjects.

After this comes the *Collect for the Day*, appropriated to the Epistle and Gospel which follow it; and is, for the most part, a Petition for some *Grace* which *they* set forth as necessary for us; or, on Saints-Days, that we may *imitate* the laudable *Example* of those holy Persons, whose good Deeds we on those Days commemorate and thank God for.

Hitherto the Minister who officiates is enjoined to *stand* and the People to *kneel*; because the Posture of *standing* is in him very becoming in *Eucharistical* or *Thanksgiving* Offices; and it is especially *proper* when he delivers the *Commandments* from God, as *Moses* from Mount *Sinai*, that he should do it in a Gesture intimating his *Authority*, and that he is
the

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the *Messenger of the Lord of Hosts*. And *Kneeling* is as proper for the *Congregation* whilst they humbly implore Grace and Pardon of God, and beg a Blessing for those whom he hath set over them. And this I the rather take Notice of, because I have seen that several, for want of observing the Directions of the *Rubrick*, though they *kneel* during the *other* Parts of the Service, have, whilst the *Communion Office* was reading, been wanting in the decent and humble Posture here *required* of them. Whereas, the very *Nature* of this solemn Office demands of us as much penitential Humility and lowly Reverence in our Gestures, as *any one* Part of the Liturgy.

From *Praying*, we *arise* to hear the *Word of God* in the *Epistles* and *Gospels*, which are Portions of *Scripture* appointed for the several *Sundays*, and fitted to the several *Festivals* and *Seasons* of the Year. We are gradually led on to the most sacred Mysteries, by having first the Law of the *Ten Commandments* read to us; that Law which was first given to the *Israelites*, and which our Lord and Saviour came afterwards to *fill up*, and to *exalt* the Duties of it to a more heavenly Perfection.

After

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After this, from the *Old Testament* we pass to the *New*, the Law having served to ¹ *bring us to Christ* : And so some Passages taken (for the most Part) out of the *Epistolary* Writings of the *Apostles*, the *Servants* of the Lord Jesus, are read to prepare us for the Hearing of the *Gospel*, which contains the Words or Actions of their and our *Lord and Master* ; and is out of Respect reserved to the *last* Place : And for the same Reason it was a Custom amongst the *Primitive* ² *Christians*, and is positively enjoined by our *Church*, that the People should *stand* whilst the *Gospel* is reading ³.

¹ Gal. iii. 24.

² Καὶ ὅταν ἀναγινωσκόμενον ᾖ τὸ εὐαγγέλιον, πάντες οἱ πρεσβύτεροι, καὶ οἱ διάκονοι, καὶ πᾶς ὁ λαὸς σιγήσωσιν μετὰ πολλῆς ἡσυχίας. *And when the Gospel is recited, all the Priests, and Deacons, and the whole Laity shall stand with great Silence.* Apostolical Constitutions, Book 2. Chap. 57.

³ This was not the only Respect which was paid at the Reading of the Gospel; for, at the Naming of it, *King Edward the Sixth's first Liturgy*, in Imitation of Primitive Usage, orders, That **the Clerkes and People shall answer, Glory be to Thee, O Lord.** Bishop *Cofins* thinks that it was afterwards omitted only thro' Negligence. In the Liturgy sent into *Scotland* in the Reign of *King Charles I.* the Rubrick to this Place says, *The People standing up shall say, Glory be to thee, O Lord*: And at the End of the Gospel the People answer, *Thanks be to thee, O Lord.* Both of these Forms are still used in some of our Churches, and the first by most Congregations; tho' no Authority enjoins either the one, or the other.

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As the *Jews* read the History of their *Deliverance* out of *Egypt*, before they eat the *Passover*; so in the *Primitive Church* the *Epistles* and *Gospels* were ordered to be read at the Celebration of the *Holy Communion*; though they read *larger* Portions of them than we do at present: But even *those very Epistles* and *Gospels* which are now in our *Liturgy*, are so far from being but *lately* chosen, that *most* of them have, in the *Service* of the *Catholick Church*, been affixed to *those Sundays and Holidays* on which we now use them for above *these Thousand Years* ¹.

As *Faith* cometh by *Hearing*, and as the pure and sincere *Word* of *God* hath been just read unto us; we pass on in the next Place to rehearse the *Articles* of our *Belief*, as contained in, and abstracted from those *sacred Writings* which we have been giving *Attention* to. And as *the Creed* contains the *Sum* and *Substance* of the *Gospel*, the *People* are to repeat it *standing*, in the same *Posture* as they did

¹ *Walafrid Strabo*, who wrote about the Year 840, found them in the Office, and could not assign the Original of them. *De Rebus Eccles.* c. 22.

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whilst the Gospel was reading. *And that, I suppose, says a late learned and pious Prelate, is the Reason, why, although after the Reading of the Epistle, the Minister is to say, Here endeth the Epistle; yet after the Reading of the Gospel he is not to say, Here endeth the Gospel, (as many, who do not consider the Rubrick, are wont to do) because the Gospel doth not properly end there, but continues to be declared and published in the following Creed: In which are briefly comprehended all the great Articles of that Holy Religion which Christ hath revealed in his Gospel.*

At our *Baptism*, we, amongst other Things, promise to *believe* all the *Articles* of the *Christian Faith*, and therefore it is, with the greatest Propriety that we *here* make an open *Confession* of our *Faith*, at a Time when we are going to renew our *Baptismal Vow* in this *other Sacrament*. And besides, it is but just and reasonable, that those who eat of the *same Bread*, and drink of the *same Cup*, should profess the *same Faith*, and own them-

¹ Bishop Beveridge in his Sermon of frequent Communion, pag. 90.

selves to be joined together in Unity of Spirit, before they partake of those *sacred Mysteries*.

Add to this, That every solemn *Confession* of our *Faith* must be looked upon as giving *Glory and Honour* to God, in recognizing his *Essence and Attributes*, and the *Blessings* which flow from those Sources upon Mankind : And hence it, in a *peculiar* Manner, befits *this* holy Service of *Thanks and Praise*. In this we imitate the most antient *Liturgies* of the Church ; which, when this *holy Sacrament* was celebrated, had an *Eucharistical* Form, in which God's Power and Goodness was acknowledged in the Creation, Preservation, and Redemption of the World. Thus we, though in a shorter Form of *undoubted* Authority, confess to the holy and undivided *Trinity*, and distinctly own the *Divinity* of each *Person* : We commemorate the *Creation* of the World, by *God the Father Almighty* : We acknowledge *Jesus Christ* to be our Lord, to have been *begotten* from all Eternity, to be of *one Substance with the Father*, and with him Creator of all Things ; That for our *Salvation* he came down from Heaven ; was made *Man*, *suffered*, and *died* for us. We com-

G

mmorate

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morate his *Resurrection, Ascension, and sitting at God's right Hand*: Express our Expectation of his *second Coming*; and declare, That his *Kingdom shall have no End*. We confess to God, That he hath inspired the *Prophets*; that he hath built a *Church* on the Foundation of the *Apostles*; that he hath appointed *Baptism for the Remission of Sins*; and given us Leave to look for the *Resurrection of the Dead*, and an happy Eternity.

What more glorious *Hymn* than this, can we sing to the Honour of God? Is it possible to mention any thing else that can so much redound to his *Glory*? May not *This* our Service be well stiled *the Eucharist*, when we thus give *Praise and Glory* to Almighty God for the wonderful Manifestation of his Attributes, and the inestimable Blessings he hath bestowed upon us? ' Let not any one therefore think, that repeating the *Creed* is barely a *Declaration* of his *Faith* to the rest of

¹ Bishop Beveridge in his Sermon on the Common Prayer observes of Creeds, That being *Confessions of our Faith in God, as such, they come under the proper Notions of Hymns or Songs of Praise to him. All our praising God being really nothing else but our Confessing and Acknowledging Him to be what He is in Himself, and to us.*

the Congregation ; for besides *That*, it is a most *solemn* Act of Worship, in which we *honour* and *magnify* God, both for what he is in himself, and for what he hath done for us : And let us all, sensible of this, repeat it with *reverential* Voice and Gesture ; and lift up our Hearts with *Faith*, *Thankfulness*, and humble *Devotion*, whenever we say, *I believe*, &c.

In the *Lessons*, and reading of the *Scripture*, the Minister speaks *to* the People as *from* God. In the Prayers, he is the *Mouth* of the People, and speaks *to* God in their Behalf. But when the *Creeds* are rehearsed, the Minister answers only for *himself*, and every one of the Congregation likewise says in his *own* Name, *I believe*. We cannot dive into the Thoughts of *others*, and search out their Opinions : but when each one *personally* and expressly joins in this Form of sound Words ; when each *one* for *himself* says, *I believe* ; then we discover *the Communion of Saints*, and the happy Consent and Agreement of the whole Congregation, both with one another, and with the *Catholick Church* of Christ, in these fundamental Doctrines of his Religion.

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May God preserve us all in this Faith, that being free from all false Doctrine, Herefy, and Schism, we may ever continue in Communion with the Church, as sound Members of the Mystical Body of Christ; To whom, with the Father, and the Holy Ghost, be ascribed all Honour, Praise, and Adoration, now and for ever. Amen.






S E R M O N II.

T H E

Three Creeds, &c.

 N the Conclusion of my last Discourse, I made some Remarks on the *Creed*, as used in the *Communion Service*; and think it will not be amiss, if we lay hold on this Occasion, to speak briefly of the *Rise of Creeds* in the Church: They had, probably, their Original from those *Professions* which were made by Persons to be *baptized*. *Philip* demanded of the Eunuch, whether ¹ he *believed with all*

¹ *Acts* viii. 37, 38.

his

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his Heart ; and when he answered and said, I believe that Jesus Christ is the Son of God, immediately he baptized him. This is what St. Peter calls ¹ *the Answer of a good Conscience* ; and what the Church hath ever since retained. In the *Primitive Church*, the Questions which were put, and the Answers which were given to them, were but short. But as *Tares* grew up among the *Wheat* ; as new Heresies daily sprang up in the Church, the *Baptismal Interrogatories* were extended, and the *Creed* enlarged, so as to oppose those gross and fundamental Errors and Heresies which had begun to infest the Church. And hence, the *ancient* the Creeds are, they are generally observed to be expressed in a more *plain* and *simple* Manner, and to be *less explanatory* than than those of after Ages.

I. That which we call *the Apostle's Creed*, is therefore, probably, the *most ancient* of any which we publickly use. And though it is not likely that the *whole* Creed in the present Form of it was compiled by the *Apostles* ; because, if it had been so, St. Luke would

¹ *Pet. iii. 21.*

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scarce have omitted such a material Circumstance when he wrote their *Acts*: Yet it is agreeable to *their* Doctrine, and might, in the main Branches of it, be composed *in* or *near* their Time. Thus much is certain, that it is to be found in the Works of Authors ¹ of the fourth Century, in the *same* Terms as we use it in our Liturgy. And it is said in the same Age to have been ² introduced into the *publick Service* of the Church.

II. The next in Order of Time, is the Creed used in our *Communion Office*, vulgarly called, *the Nicene Creed*, because it was chiefly composed in the *first general Council* of Nice, which was called against *Arius* in the Year 325; and therefore in *this* the *Divinity* of our Lord and Saviour Jesus Christ, is more fully and explicitly taught, in Opposition to the Novel Opinions of *Arius* and his Followers, who denied it. But this *Confession* of *Faith* received afterwards more Enlargements, when the *second General Council* was called at *Constantinople* ³ 56 Years after, to condemn

¹ St. *Ambrose*, A. D. 370. *Ruffinus*, A. D. 390.

² By Pope *Damasus*, about A. D. 370.

³ A. D. 381.

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the heretical Tenets of those who refused to own, *that the Holy Ghost was God* : And therefore *this* Council made Additions to the *Nicene Creed*, which in more precise Terms expressed the *Divinity* of the *Holy Ghost*. So that the Title of ¹ *Lord and Giver of Life* there applied to him, and the other Articles which follow it, were all affixed to the *Nicene Creed* by *this* Council : Excepting, that after it is said of the holy Spirit, that he *proceedeth from the Father*, the *Latins*, in the Middle of the fifth Century, or later, added these Words, *And from the Son*, because some of the *Greek Writers* ² had before that denied the *Procession* of the *Holy Ghost* from the Son.

III. The other Creed which our Church makes use of is ³ *commonly called the Creed of St. Athanasius* : Not that it is certain that *he* was the Author of it ; but because it contains *his* Doctrine of the *Trinity*, that sound and orthodox Faith which the holy *Athanasius* with Courage and Constancy vindicated and defended against the most powerful and nu-

¹ See *Du Pin's History of the Church*, Vol. 2. p. 143.

² Theodoret. Repr. 12 cap. Cyril.

³ Rubrick before it.

merous Part of the World. In this Confession, the *Divinity* of the *Three Persons*, and the *Incarnation* of the *Son*, are fully asserted against the *Hereticks* who had at That time broached contrary Opinions. From hence the *Time* in which it was composed is conjectured, which must necessarily be *later* than the Rise of those Heresies which it opposes. And it is thought, by a Worthy and Learned Divine * of our Church, to have been drawn up about the Year of *Christ* 430, by *Hilary Abbot* of *Lerins*, and then *Bishop* of *Arles*, for the Use of his *Gallican* Clergy.

These are the three Barriers of the *Faith* of our Church, extracted from the Holy Scripture in the purer Ages of Christianity : Tho' variously expressed, yet the *same* in substance ; agreeable each to other ; and all agreeable to the Word of God, and approved all along by the *Catholick Church*. In these Forms she calls upon her Members to declare *their* Belief to be consonant to *that* of the Church Universal. The *Apostles Creed*, as the plainest and shortest Form is appointed for *common* and *daily* Use. The *Athanasian* for

* Dr. *Waterland* in his Critical History of the *Athanasian Creed*.

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Festivals which relate more *immediately* to our Saviour, or which are placed at such convenient *Distances* from each other as that none may be wholly Ignorant of the Mysteries therein contained. And the *Nicene Creed* is to be repeated on every *Festival*; and (as a Creed was used in the *Communion Office* of the *Primitive* ¹ *Church*) whenever the *Eucharist* is administered according to the Institution of our Lord, whose eternal Generation, Godhead, Incarnation, Sufferings, and Exaltation are therein summarily contained and acknowledged.

To proceed now in the farther Consideration of the *Communion Service*; having something gone off from my first Purpose to the Consideration of the *Three Creeds*, in hopes that the Usefulness of what I have said may excuse the Digression.

After the Creed is finished, ² *Then shall follow the Sermon, or one of the Homilies already set forth, or hereafter to be set forth by Authority.* For *this*, according as it is placed in our Liturgy, must be reckoned a Part of the *Communion Service* on those Days when the

¹ St. Mark's Liturgy.

² Rubrick.

Holy Sacrament is administred. In the Primitive Church the Sermon followed the Reading of the Gospel. It was called the *Homily*, *Postil*, or *Tractate* ; and was generally a Practical Explanation of the Epistle or Gospel, by the *Bishop* if present, or else by some subordinate Minister commissioned by him : And at the End of this, the *Catechumens*, and all those who were not admitted to the sacred Mysteries, were dismissed.

The *Homilies* of our Church which were set out in the Beginning of the Reformation, do *contain godly and wholesome Doctrine*, and were particularly *necessary* for those *Times* in which there was a Scarcity of Preachers.

I need say nothing of the *Sermons* that are now preached, since they are known to be useful Discourses, in which some Text or Portion of Scripture is explained, some Doctrine illustrated, or some Duty inforced : But only shall observe, That as they tend to make us wiser and better, they cannot but be proper Preparatives for the Table of the Lord.

¹ Article 35.



T H E

O F F E R T O R Y.



HE Sermon being ended, ¹ *Then shall the Priest return to the Lord's Table, and begin the Offertory.*

Offerings at the Time of the Communion have been customary ever since the Times of the *Apostles* ; and have been thought to have been pointed out by our *Saviour*, by way of Anticipation, even before he instituted this Sacrament, when in the Sermon on the Mount he speaks to his Disciples of bringing their ² *Gift to the Altar.* The *Primitive*

¹ Rubrick.

² *Matt. v. 23.*

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Christians were sensible that it was their Duty at that Time to offer unto God some Part of those good Things which he had bestowed upon them. ' These Gifts they brought partly in Money, and partly in Bread and Wine, or in some other things of Value. From hence was taken the Bread and Wine for the Celebration of the Eucharist; and the Provision for their Love-Feasts: and the Remainder served for the Maintenance of the Bishop and Clergy (this being at *that* time their chief, if not only Dependence); for the Repairs and Ornaments of their Churches, and for the Relief of the Poor.

' The ancient Custom of bringing Offerings when they celebrated the Eucharist, appears from what St. Cyprian says, Taxing the rich Matrons of his Time with Covetousness for neglecting them. *Locuples & Dives es, & Dominicum celebrare te credis, quæ Corbonam omnino non respicis; quæ in Dominicum sine sacrificio venis; quæ partem de sacrificio, quod pauper obtulit, sumis.* D. Cypr. de Opere & Eleemos. i. e. *Thou art Wealthy and Rich, and dost thou think thou receivest worthily the Lord's Supper, who regardest not the Offering; who comest into the Lord's House without thy Sacrifice; who takest Part of the Sacrifice which the Poor hath brought? To the Alms and Oblations at this Time presented to God, we must likewise refer what Clemens Romanus, who lived in the Apostolical Age, says of the Bishops προσευχοντας τὰ δῶρα offering the Gifts. Ep. ad Cor. i. §. 44.*

Whilst

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Whilst the *Alms* are collecting, the Minister is to read several *Sentences of Scripture*, proper to excite the People to good Works of Charity to the Poor, and ¹ Benevolence to those who wait at the Altar. We are told that our ² *Light* should *shine before Men*, our ³ *Treasures* be *laid up in Heaven*, and that we should ⁴ *do to* others, as we desire they would do to us; and should ⁵ not only profess, but practice Christianity. By the Example of *Zaccheus* ⁶ we are exhorted to Alms-giving and Restitution; and are encouraged ⁷ to distribute cheerfully according to our Power; to take ⁸ all Opportunities of doing good; ⁹ to be ready to Give, and glad to Distribute; because ¹⁰ *God is pleased with such Sacrifices*, blesses ¹¹ those who offer them, and himself

¹ *Cor.* ix. 7, 11, 13, 14. *Gal.* vi. 6, 7.

² *Matt.* v. 16.

³ Chap. vi. 19, 20.

⁴ Chap. vii. 12.

⁵ Chap. vii. 21.

⁶ *Luke* xix. 8.

⁷ *2 Cor.* ix. 6, 7.

⁸ *Gal.* vi. 10.

⁹ *1 Tim.* vi. 17, 18, 19.

¹⁰ *Heb.* xiii. 16.

¹¹ *Heb.* vi. 10. *Tob.* iv. 7, 8, 9. *Psal.* xli. 1.

becomes

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becomes ² our Debtor for what we thus lay out.

And now the *Bread and Wine*, and the *Alms* of the Congregation being *humbly* ³ presented

² Prov. xix. 17.

³ It will be proper here to take notice of the two Rubricks before the Prayer for the State of Christ's Church: The first of them relates to the *Alms*, which, when collected by the *Deacons*, or other fit Persons, in a decent Bason, they shall reverently bring it to the Priest, who shall humbly present and place it upon the holy Table. If then the *Alms* are to be presented only by the Priest; and that in such a reverential and humble Manner: Well may the Church order that the *Elements* of Bread and Wine, which are to be set apart for such an holy Use, should not be placed on the Altar by any inferior Hand; this she doth in the second Rubrick, viz. *And when there is a Communion, the Priest shall then place upon the Table so much Bread and Wine, as he shall think sufficient.* Instead of making any farther Remark of my own hereupon, I shall take the Liberty to transcribe at large, a Passage out of the learned Dr. Hicke's Preface to his Treatise of the Christian Priesthood. viz. p. 52. 'In the Alterations made in the Office for 'administ'ring the Lord's-Supper, in King Edward VI's Service-Book, that Rubrick was also left out, which commanded the 'Minister to set the Bread and Wine upon the Altar, as an Offering. But this Rubrick was restored, in the Office for the Church 'of Scotland, and likewise in the Office of the Holy Communion 'of our present Liturgy, established by the Act of Uniformity after the Restauration, with an Intention, undoubtedly, to oblige the 'Priest to place the Elements, as an Offering with Reverence upon 'the Lord's Table. But as the Disuse of this Practice had taken
' deep

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sent and *placed upon the Holy Table*, the Priest is to begin the Prayer for *the State of Christ's Church*. None of the Communion

‘ deep Root from the fifth Year of King *Edward VI.* when the
 ‘ first Service-Book was altered to that Time, and helpt to oblite-
 ‘ rate the Notion of the Christian Sacrifice in the Minds both of
 ‘ Priests and People: So this restored Rubrick, to the great Re-
 ‘ proach of the Clergy, was almost never since observed in Cathed-
 ‘ ral or Parochial Churches. I say almost never, because I never
 ‘ knew, or heard but of two or three Persons, which is a very
 ‘ small Number, who observed it; but the Bread and Wine was
 ‘ still placed upon the Table before the Office of the Communion
 ‘ began, without any Solemnity, it may be by the Clerk, or Sexton,
 ‘ or any other, perhaps, *unsitter* Person, to the great Derogation of
 ‘ the Reverence due to the Holy Mystery, and I hope, for the sake
 ‘ of my good Intentions, no worthy Clergy-man will be displeased
 ‘ at me for taking Notice thereof.

‘ This Practice of the *officiating* Priests setting the Bread and
 ‘ Wine in the Sight of the People with Reverence upon the Holy
 ‘ Table, was so inviolably observed in ancient Times, that they had
 ‘ in their Churches a *Buffet*, or Side-board on the Right or Left-
 ‘ hand of the Altar, upon which a Priest, or Deacon set the
 ‘ Bread and Wine, from whence they were carried by the Deacon,
 ‘ or other Priest, when there were two, to the *Officiating* Priest,
 ‘ who reverently placed them as an Offering on the Lord's Table.
 ‘ This *Side-board* for the Elements, and holy Vessels, was called in
 ‘ the *Greek Church* *Πρόθεσις*, because they were first set in
 ‘ publick View upon it; and in the *Latin Church* *Paratorium*,
 ‘ because they were prepared, and made ready upon it for the Holy
 ‘ Communion; and in *Italy* it is called *Credenza*; in *France*, *Cre-*
 ‘ *dence*, for the same Reason, &c.’ Thus far *Dr. Hickes*.

Offices

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Offices of the *Primitive Church* was without such a Form. It was called the *Catholick* or *General Collect*, or the *Prayer for Peace* : And this Prayer of ours is, as to the Substance of what it contains, agreeable to the most ancient Liturgies.

We have already, in the *Creed*, testified our *Faith* to be the same with that of the universal Church : We have shewed our *Compassion* in Alms to the Poor : And here we declare the Extent of our *Charity*, in Praying for all Conditions of Men in the Church, that they may live agreeable to their Profession of Christianity ; that those who govern the State, those who preside over the Church, and

ἵ Ὑπὲρ τῆς ἐκκλησίας πάσης, καὶ τοῦ λαοῦ δεηθῶμεν, ὑπὲρ πάντων ἐπισκοπῶν, παντὸς ἀρχιεπισκοπῆς, πάντων τῶν ἐν χειρὶ διακονίας, καὶ ὑπηρεσίας, παντὸς τοῦ πληρώματος τῆς ἐκκλησίας δεηθῶμεν ὅπως ὁ κύριος πάντας διατηρήσῃ καὶ διαφυλάξῃ. Let us pray for this Church, and People; for every Bishoprick; for all the Priests, Deacons, and Ministers in Christ: Let us pray for the whole Body of the Church; that the Lord may preserve and keep them all. Then immediately follows,

Ὑπὲρ βασιλέων καὶ πάντων ἐν ὑπεροχῇ δεηθῶμεν ἵνα εἰρηνεύωνται τὰ πρὸς ἡμᾶς, ὅπως ἡρεμῶν καὶ εὐσεβῶν βίον ἔχοντες, διάγῳμεν ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι. Let us pray for Kings, and all in Authority; that our Affairs may go on peaceably, and we may live in all Godliness and Honesty. Constit. Apostol. lib. 8. cap. 13. So Cyrill. Hierof. Cat. Myst. 5. §. 6.

66 *The Rational Communicant.*

wait at the Altar, and the People in general, may, in their several Stations, promote the Glory of God, and the Good of one another. Christianity teacheth Men Loyalty and Obedience ; and the Apostle hath taught us to *make* ¹ *Prayers, and Supplications, and Thanksgivings, or Eucharists, for all Men, for Kings and all in Authority* ; which Words seem particularly to bind it upon us as our especial Duty, when we celebrate *this* Sacrament.

In this Prayer, the Priest solemnly offers to God ² *the Devotions of the People*, and humbly begs of him *to accept their Alms and Oblations* ; — those *Alms* which, whilst the Sentences were reading, have been collected for the Use of the Poor, and are therefore, with great Propriety, offered unto God, who is pleased with such Sacrifices : — Those *Oblations* ³ of Bread and Wine, which are to be

¹ 2 *Tim.* ii. 1, 2,

² *Vide* Rubrick.

³ That the Word *Oblations* refers to the Bread and Wine, appears from hence; that this Word, and the *Rubrick* immediately preceeding, relating to the Placing the Bread and Wine on the Table, were both inserted at the same Time, at the last Review in 1662.

used in this Holy Sacrament, and ought therefore to be humbly dedicated to God, with a Petition for His Acceptance of them.

We make some Provision for the *Poor* by our *Alms* ; but there are, besides, many others whom *this* Kind of Charity will not reach. Money will neither cure the Grief of the Mind, nor absolutely heal the Distempers of the Body : and the Alms which are at this Time bestowed, cannot be so distributed as to relieve all those that are in Necessity : but our hearty *Prayers* we are assured will reach them, and God will have regard to the *Petitions* we faithfully offer up in their behalf : and therefore with extensive and universal Charity we beseech him of his Goodness to *comfort and succour all them who are in Trouble, Sorrow, Need, Sicknes, or any other Adversity* ¹. To our *Prayers* we then

¹ Τῶν ἁγίων μαρτύρων μνημονεύσωμεν· ὅπως κοινωνοὶ γένωμεν τῆς ἀθλήσεως αὐτῶν καὶ ἀξιωθώμεν. *Let us be mindful of the Holy Martyrs, that we may be found worthy to be Partakers of their Trial.* Apost. Const. lib. 8. cap. 13. And the same *Clementine Liturgy* has several particular Petitions for those in *Dangers* and *Distresses*.

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join our *Thanks* for all the *Saints* of God departed this Life ; beseeching him that we may follow their good *Examples*, and with them be *Partakers* of his heavenly Kingdom ¹.

¹ So much of this Office as reaches to the End of this Prayer is ordered by the Church to be read on *Sundays* and *Holidays*, even though there be *no* Communion. Only if there are no charitable Collections, the Words of *accepting our Alms* are to be omitted ; if no Sacrament, then the *Oblations*, relating to the Sacramental Bread and Wine, are not to be mentioned. Thus far is called the **Second Service**, because after the *Morning Prayer* and *Litany* have been used together as one Service, (though really two) This follows in the *second* Place, being distinguished from the other by the Interposition of a Psalm.

In the Primitive Church, all the Service to the Offertory was called *Missa Catechumenorum* ; because the Catechumens who were not permitted to Communicate, were then dismissed with the Words *Ite Missa est* : And the Service which followed was called *Missa Fidelium*, because only the *Faithful*, *i. e.* those who were admitted to the Sacred Mysteries, were present at it.





T H E

Exhortation and Invitation.



HIS excellent Collect being concluded, the Priest is to read an *Exhortation* fit to prepare the Minds of the Communicants for receiving the Holy Sacrament. In it he reminds them of the Qualifications necessary to a worthy Reception, namely a *penitent Heart and a lively Faith*: He sets before them the Advantages of Partaking in such a Manner, that *then we Spiritually eat the Flesh of Christ, and drink his Blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us*. But if, on the contrary, we come without due Preparation, *we are guilty of the Body and Blood of Christ; and by not discerning the*
Lord's

70 *The Rational Communicant.*

Lord's Body ¹ *provoke* God to send the Judgments of his Wrath upon us here, which, if not averted by sincere Repentance, will at last end in final Damnation. Hence it is, that He again presses them to *judge* and examine themselves, to *repent* of their *Sins past*, to *amend* their *Lives*, to *have a lively and stedfast Faith in Christ our Saviour*, and to *be in perfect Charity with all Men*, that *so* they may *be meet Partakers of those Holy Mysteries*.

¹ This Part of the Exhortation is taken chiefly from 1 Cor. xi. The Word *Damnation* here borrowed from v. 29, might, with greater Propriety have been translated *Judgment*; and in the Text plainly refers to the Temporal Punishments, Deaths, and Sickneses, which were then inflicted by God on those who vilely profaned this Sacrament. The Crimes of the *Corinthians* were, *not discerning the Lord's Body*, looking upon the Sacrament as a *common Meal*, and Eating and Drinking to excess at the Lord's Table: And for these God inflicted remarkable Judgements on them. So that Eating and Drinking *unworthily* in the Sense of St. Paul, is receiving the Sacrament in a careless and profane Manner, and abusing it to Intemperance; Sins that cannot at present be charged on any Communicants: But our Church here uses it not so much in respect to the *Manner* of receiving, as to the *Qualifications* of the Communicants, and their fitness to receive. Let then no pious Christians fright themselves from the Sacrament by expounding these Words in too rigid a Manner: Let them but bring with them sincere Repentance, Faith, and Charity, and they will *be meet Partakers of those Holy Mysteries*.

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What follows is partly *Admonitory*, and partly *Eucharistical*: In which, whilst the People are exhorted to be thankful, the Minister recounts and acknowledges the Goodness of God in the *Redemption of the World, by the Death and Passion of our Saviour Christ both God and Man, who did humble himself even to the Death upon the Cross, for us miserable Sinners ; who lay in Darknes and the Shadow of Death, that He might make us the Children of God, and exalt us to everlasting Life ; and moreover instituted these Holy Mysteries to our great and endless Comfort, as Pledges of his Love, and for a continual Remembrance of his Death, and the innumerable Benefits He hath thereby obtained for us.*

After this, it Ends with a solemn *Doxology* to the ever-blessed Trinity, and a Tender of Thanks, Submission, and Obedience to the Divine Will : And this the whole Congregation is to Assent to, and Seal with an hearty *Amen* ¹.

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¹ If the Conclusion of this Exhortation is not to be look'd upon as a *Doxology*, there will then be a manifest Tautology. For in the Middle of it, the Minister *exhorts* the People to give
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Is not therefore our Communion Office *Eucharistical*? Do we not, in it, shew our selves grateful to our blessed Redeemer, when even the preparatory *Exhortation* to it includes an *Hymn of Praise* for our Redemption, and the Institution of the Holy Sacrament?

In the Primitive Church, before the Administration of the Eucharist, the Deacon was ordered to say, ¹ *Let none of the Unbelievers, none of the Heterodox stay. — Let no one have ought against any Man. Let no one come in Hypocrisy.* Thus they drove the Unworthy from the Holy Table; and tho' they suffered them to hear God's Word read, and to join in the preceeding Prayers of the Church; yet

most humble and hearty Thanks to God for the Death of Christ, and Institution of the Sacrament: And, the *admonitory* Part being ended, he changes the Phrase, and speaking in the *first* Person, says, *To him therefore — Let us give — Thanks, &c.* But besides, the *Amen* likewise proves This to be a *Doxology*; It would but improperly close an *Admonition*; and in our whole Liturgy there is not one other *Exhortation* concluded with it, except that in the *Communion Service*, the Reason of which is, That ends with a Prayer, as This doth with a Thanksgiving.

¹ In the *Clementine* Liturgy, Μη τις τῶν ἀπίστων. μη τις τῶν ἑτεροδόξων. — μη τις χτ' τινος. μη τις ἐν ὑποκρίσει. Constit. Apost. lib. 8. cap. 12.

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they charged none to communicate in the Holy Mysteries, but the Faithful, and the Orthodox, and those who came with Charity and Sincerity of Heart. And thus *our* Church endeavours to prevent any from incurring the Danger of Receiving unworthily, by the following *Invitation*; in which, whilst she encourages those who are qualified by Repentance and Charity, to *draw near with Faith*; she at the same time silently warns those who are not fitly prepared, to *withdraw* themselves.

This then is a proper Time to consult with our Hearts, and strictly to ask our selves whether we have these Qualifications; and if we can say, in the Sincerity of our Souls, that we *truly and earnestly* repent us of our

¹ From hence we may observe, That the People are to come up to the Rails, and there receive; and that the Elements ought not to be carried to them by the Priest, and received in their Pews. Thus it was in the Primitive Church. In *St. Chrysostom's* Liturgy, before the Reception, the Deacon says to the People, *Draw near in the Love and Fear of God*. And here we may take Notice, That in Conformity to this *Invitation*, those who are to communicate, may then, with great Propriety, leave their Pews, and go towards the *Holy Table*.

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Sins, and are in Love and Charity with our Neighbours, and intend to lead a new Life, following the Commandments of God, and walking from henceforth in his holy Ways ; we may then draw near with Faith, and full Assurance that the Holy Sacrament which we take will be to our Comfort.




T H E



T H E

Confession and Absolution, &c.

UT as we cannot ¹ draw near with a true Heart, in full Assurance of Faith, without having our Hearts first sprinkled from an evil Conscience: What more efficacious Means of doing this, than to make our humble Confession to Almighty God, meekly kneeling upon our Knees? The Form of Confession inserted in the Communion Office is excellent as to the Place it bears, as to the Matter it contains, and as to the Form it is expressed in.

First, As to the Place it stands in; If we respect the *Exhortations* going before, nothing can be more reasonable, than, when we have been convinced of the especially Necessity at

¹ Heb. x. 22.

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this Time of a true and unfeigned Repentance, we immediately fall down at the Throne of Grace, and with Shame and Sorrow acknowledge our Sins. If we regard the *most holy Service* which follows, we must allow, that as the Priests ¹ amongst the *Jews* were to purify themselves before they offered up their Sacrifices; as the Primitive Christians washed their Hands before they consecrated the Holy Sacrament ²; so we should wash ³ our Hands in Innocence, before we go to God's Altar; and purge our selves from Guilt by confessing our Offences, and craving Pardon for them, before we presume to take those Holy Mysteries. *We are unworthy thro' our manifold Sins to offer unto God any Sacrifice*; penitent Confession is the Condition of

¹ *Exod.* xxx. 18, 19, 20, 21.

² Thus it is ordered in the Apostolical Constitutions: *Ἐἰς δὲ ὑποδιάκονοι διδόντω ἀπόνειψιν χειρῶν τοῖς ἱερεῦσι, σύμβολον καθαρότητος ψυχῶν Θεῷ ἀνακειμένων.* As a Sign of the Purity required in those Souls which are dedicated to God. *Apost. Const.* lib. 8. cap. 11. *Σύμβολόν ἐστι τὸ δεῖν ὑμᾶς καθάρειν πάντων ἁμαρτημάτων καὶ ἀνομιμάτων, τὸ νίψασθαι.* *Cyrillus Hieros. Cat. Mystag.* 5. §. 1.

³ *Psal.* xxvi. 6.

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our Pardon ; and *this* we must seek for, before we commemorate in this our *Christian Sacrifice* the Death and Passion of our Lord and Saviour.

Secondly, This Confession is excellent as to the *Matter* it contains, and the *Form* it is expressed in. It represents God as the *Maker of all Things*, and so we Sinners are the Work of his Hands, and at his Disposal : As the *Judge of all Men*, and so capable of knowing all our Words and Actions, and of discerning the Thoughts of our Hearts, and Just to deal with every Man according to his Deeds : As an *Almighty God*, and so able to punish with utter Ruin those who transgress his Will : But then it represents him as the *Father of our Lord Jesus Christ*, and so for his sake Gracious and Merciful to Mankind, easy to be intreated, and ready to forgive. When the Sinner *thus* speaks to God, the Words he useth teach him to dread his Power and Justice, and to fly for Safety to the Arms of his Mercy, and the Merits of his Saviour.

After these *Compellations*, we come to acknowledge, that our Sins are *manifold* ; that
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we have transgressed in *Thought, Word, and Deed*; that it is the *Divine Majesty* whom we have offended; and that hereby we are justly become obnoxious to his *Wrath and Indignation*.

We then express our *Sorrow*, we cry for *Mercy*, and beg to be delivered from the heavy *Burthen* of our past Sins, for *Christ's sake*, and *that we may ever hereafter serve and please God*, to the *Glory and Honour* of his Name. Here then the penitent Sinner is taught to confess his Faults in a Form so *comprehensive* as to include all the Sins that he can possibly have been guilty of; and yet *not so particulariz'd* as to make any blame themselves unjustly for Sins of which they are not Conscious: and in the most *pathetick Expressions*, to humble himself before the *Throne of Grace*, and implore God's *Mercy* on the most prevailing Motives.

And as *every one* of us are burthened with Sins, the Church requires, that every one of us should, with his *own Mouth*, make this his Confession: That every one may accuse himself before God; and, whilst he makes this outward Confession, he may privately in his own Heart reflect on the Sins he hath
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committed against each Article, and secretly confess them, with Sorrow, to God, who knows all the Motions of his Soul.

When we do this, let us consider our selves as guilty Criminals appearing before the Judge of all the World, a powerful, a dreadful, an avenging God : and let us behave our selves as becometh those who have highly offended and provoked him ; abashed at our own Vileness, and with fear and trembling *meekly kneeling upon our Knees*. If in all the Prayers we make, we should carry our selves with Reverence and Submission ; surely *this* must, in an especial Manner, be attended with the most profound Humility and Devotion. Finally, let our Voice be as humble as our Gesture, not clamorous so as to disturb any, but sober so as to excite and animate the Devotion of others.

The *Confession* being ended, *then shall the Priest pronounce the Absolution*, because to him, and not the *Deacon*, it is said at Ordination, *Whosoever Sins ye remit, they are remitted* : unless the *Bishop* be present, and then for Honour sake, and in token of his spiritual

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tual Superiority, this Act of Authority is reserved to him. Here it is he, in a peculiar manner, acts as the Messenger of the Lord of Hosts, as the Ambassador of Christ; and therefore he is ordered to *'stand'* whilst he pronounceth it; and to *turn himself to the People*, because the good News he brings, and the Pardon he opens, directly concerns *them*,

Christ hath ² *given Power and Commandment to his Ministers to declare and pronounce to his People being penitent, the Absolution and Remission of their Sins*: And when they make a right Use of the ³ *Ministry of Reconciliation* which is committed unto them; whatsoever they regularly declare on Earth, He who hath impowered them to do this, will, in His sovereign Court in Heaven, make good; and will there ratify what his Ministers do according to his own Rules and Orders.

Here then the Church, *charitably* supposing that those who come to the holy Com-

¹ *Vide Rubrick.*

² Absolution in Morning Prayer.

³ *2 Cor. v. 18.*

munion, come not without *Faith* and *Repentance*; and that the Professions thereof which they have made in the *Creed*, and general *Confession*, are hearty and sincere; she hath ordered the Priest to *pronounce the Absolution* to the People, as fitly qualified to receive the Benefit of it; and grounding what he doth on the Divine Promise, to ¹ wish them, from God, pardon of their Sins, Confirmation in Goodness, and everlasting Life, through the Merits of Jesus Christ. This he *wishes*

¹ The Absolution in the Primitive Church at the Euchrist, was in an optative or precatory Form, as This is. It was called the Prayer at the Bowing of the Head, from the *then* Posture of the People, who generally prayed *standing*. Thus in St. Basil's Liturgy; O Almighty Lord, Father of Mercies, and God of all Comfort, bless, sanctify, keep, strengthen, and confirm those who have bowed down their Heads to Thee; Turn them from every evil Work, and fit them for every good one; and grant that they may, without blame, partake of these Immaculate and Life-giving Mysteries, for the Remission of their Sins, for the Communion of the Holy Spirit.

The Ethiopick Liturgy having mentioned the Power of the Keys given to Peter, says, *May thy Servants therefore and Handmaids be absolved by the Mouth of the Holy Trinity, Father, Son, and Holy Ghost; and by the Mouth of me a Sinner, thy unworthy Servant.* — Let the Light of Life shine upon them, and forgive them their Sins. — O Lord God grant Absolution to us all, and with us absolve all thy People. Absolve, O Lord, our Patriarch N----- our King, &c. Vid. Brett's Collect. Liturgy, p. 88.

This was never pronounced by the Deacon,

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them

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them *in the Name of our Lord*, as impowered by *His Authority*; and not after the Manner of *Men*, as when we wish each other any kind of Happiness. Though the Church in her several Offices varies the *Form of Absolution*, according to the particular Circumstances of the Persons to whom it is pronounced, the Variety of Expression doth not render it less efficacious. The *Absolution* of the Priest is not a *meer Prayer* for Pardon, or a *bare Declaration* of God's Good-will to repenting Sinners, but carries with it something *Authoritative* and *Judicial*. As a *Judge* on the Bench represents the Person of the *Prince*, and pronounces those to be *right in Court*, and exempt from Punishment, who are qualified to plead the Mercy of their Sovereign; so the Priest, in God's stead, *judicially* pronounces them to be Innocent, and assures and conveys Remission of Sins, to those whose Faith and Repentance entitle them to Pardon, according to Promises of God, and the Conditions of the Gospel: '*And therefore, when a true Penitent bears his Pardon thus solemnly pronounced by*

* *Ketilewell's Practical Believer*, par. 11. pag. 335.

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an Officer whom God has deputed and commissioned for it, he may quiet his Heart, as one whose Case is judged, and firmly hope God will pronounce the same at the last Judgment.

Let every one therefore, with a *lowly Demeanour and sober Joy*, attend to the *Absolution*. Let them by no Means usurp the peculiar Office of the *Priest*, and disturb the Congregation, by repeating it after him. But let them beg of God to confirm what he pronounces, by adding to it a devout and hearty *Amen*.

And now, that none may think the Minister hath gone beyond his Commission, or that our Lord himself will not agree to what he hath declared ; he affixes thereto the Seal of his Master, and subjoins some *Sentences* out of the Word of God, upon which the Declarations of Mercy and Forgiveness are founded. We there *hear what comfortable Words our Saviour Christ saith unto all that truly turn to him.* ¹ *Come unto me all that*

¹ *Matth. xi. 28.*

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travel, and are heavy laden, and I will refresh you. What an affectionate Call is this to those who are Slaves to Vice, who Toil and Labour in Iniquity, and are grieved with the intolerable Burthen of their Sins? What Assurance doth it give to contrite Hearts, that Confessing and Repenting they shall find Mercy? What Comfort doth that which follows afford the Faithful, that ' God so loved the World, that he gave his only begotten Son, to the End that all that believe in him should not perish, but have everlasting Life?

Thus in the Words of the Son of God, we acknowledge the infinite Love of God the Father towards fallen Man, in not withholding his Son, his only Son from us; and with the Apostle profess, that ² *this is a true saying, and worthy of all Men to be received, that Christ Jesus came into the World to save Sinners.* The bare Mention of the Goodness and Love of God is an Act of Praise: Such Goodness can never more properly be expressed than in the Terms of him who is

¹ *John iii. 16.*

² *1 Tim. i. 15.*

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Truth it self: and, not to mention *the other* Forms of Thanks in this Office, for the Redemption of Man, these Sentences make our Service *Eucharistical*. None truly Pious and Faithful can hear or utter them, without Hearts full of Joy and religious Gratitude. And in the next Words, we express our Confidence and Trust in the Satisfaction Christ once made for all our Sins, and in the Intercession He daily makes for us ; saying, with St. *John*, ' *If any Man sin, we have an Advocate with the Father, Jesus Christ the Righteous, and He is the Propitiation for our Sins.*

To him therefore, with the Father, and the Holy Ghost, let us give, as we are most bounden, all Thanks, Praise, Honour, and Adoration, now and for ever. Amen.

^s 1 *John* ii. 1.



It is idle, and not to mention the other
Points of Thanks in this Office for the Re-
demption of Man, that I have been able to
serve the American. None truly have and
I think can have the same, without
Hearts full of love and religious gratitude.
And in the next place, the expression of
gratitude and thankfulness to God, and to
our Father in Heaven, and to the
Holy Spirit, and to the
Angels, and to the
Saints, and to the
Church, and to the
World, and to the
Universe, and to the
God of the Universe.

It is the duty of every
American to be
grateful to God, and to
the Father, and to the
Son, and to the Holy Spirit,
and to the Church, and to the
World, and to the Universe.



SERMON III.

THE

Eucharistical Suffrages, &c.

HAVING spoken of those *Sentences of Scripture*, which are placed just after the *Absolution*, I shall now proceed to consider what immediately follows, which is strictly *Eucharistical*; and as to the Substance of it, is taken from the ancient Liturgies, and by them chiefly from the Holy Scriptures. Of this St. *Cyril* bears witness, who explains this Part of the Office, and shews the Propriety of
of

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of it. ¹ *The Priest, faith he, calls out, Lift up your Hearts: for truly at that tremendous Hour we ought to have the Heart lifted up to God, and not set upon the Earth, and worldly Affairs. By the Force of these Words, the Priest requires all, that in this Hour they lay aside all the Concerns of this Life, and their domestick Cares, and have their Hearts in Heaven with the Lover of Mankind. Then you answer, We lift them up unto the Lord; acknowledging that you Assent to what he requires: But let no Man stay here, and say with his Mouth, We lift them up unto the Lord, whilst he lets his Mind rove upon the Things of this Life. We ought, indeed, always to think upon God; but if this cannot be done by reason of the Infirmary of human Nature, it is in an especial Manner to be endeavoured at this Hour.* ² *Then the Priest says,*

¹ Cyril. Hierosol. 5. Mystag. Catech. §. 3. sic quoque Cyprianus (A. D. 248.) Sacerdos ante orationem prefatione premissâ, parat fratrum mentes dicendo, sursum Corda, ut dum respondet Plebs, habemus ad Dominum; admoneatur nihil aliud se quam Dominum cogitare debere. De Oratione Dominica.

Ὁ ἀρχιερεὺς ἄνω τὸν νῦν καὶ πάντες ἔχομεν πρὸς τὸν κύριον. Apostol. Constitut. lib. 8. cap. 12.

² Cyril. ibid. §. 4. — Καὶ ὁ ἀρχιερεὺς εὐχαριστοῦμεν τῷ κυρίῳ. Καὶ πάντες ἄξιον καὶ δίκαιον. Apost. Const. l. 8. c. 12.

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Let us give Thanks unto the Lord. *We ought certainly to give Thanks that He hath called us Unworthy to so great a Grace; that He hath reconciled us to Himself, being his Enemies; that He hath given us the Spirit of Adoption, and the Privilege of Feasting at his Holy Table; and therefore, when He hath invited them to glorify God in a solemn and devout Form; the People are taught to answer, It is meet and right so to do.*

We are commanded in ¹ every Thing to give Thanks; for this, says the Apostle, is the Will of God in Christ Jesus concerning you: And in Obedience hereunto, the Priest, who hath been speaking to the People, now ² turning to the Lord's Table, addresseth himself to God, and acknowledgeth it to be ³ meet, right, and our bounden Duty, at all times, and in all places to pay this Debt of Praise to Him: And accordingly, as we are going to celebrate the

¹ 1 Theff. v. 18.

² Vide Rubrick.

³ Καὶ ὁ ἀρχιερεὺς εἰπὼν· ἄξιον ὡς ἀληθῶς καὶ δίκαιον πρὸ πάντων ἀνυμνεῖν σὲ τὸν ὄντως ὄντα Θεόν, &c. Apost. Const. Ibid.

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sublimest Mysteries of the Gospel, ¹ *which Things the Angels desire to look into*, for which they glorify God, and congratulate the Happiness of Man; to shew that we worship the same Lord of Hosts, and that we ² hold Communion with the Saints above; we in a full Chorus join *with Angels and Arch-angels, and all the Company of Heaven*, to laud and magnify the Holy Trinity, in that Seraphick Hymn which *Isaiah* ³ tells us, he heard the sacred Choir sing to the Lord of Glory, *Saying, holy, holy, holy Lord God of Hosts, Heaven and Earth are full of thy Glory.*

¹ 1 Pet. i. 12.

² Δια τῆτο γὰρ τὴν παρεδοθεῖσαν ἡμῶν ἐκ τῶν Σεραφικῶν θεολογίᾳ τὰύτην λέγομεν, ὅπως κοινωνοὶ τῆς ὑμνωδίας ταύτης ὑπερκοσμίῳις γενώμεθα σεραφικαῖς. *Therefore we sing this Seraphical Divine Composition, which hath been delivered to us, that in our Hymns we may communicate with the heavenly Hosts.* Cyrill. Hieros. Cat. Myst. 5. §. 5.

In the Clementine Liturgy, Σε προσκυνῶσιν ἀνδρείμοι σεραφικάι ἀγγέλων, ἀρχαγγέλων, &c. — Καὶ πᾶς ὁ λαὸς ἅμα εἰπάτω ἅμιθ, ἅμιθ, ἅμιθ κύριε Σαβαώθ. Πλήρης ὁ ἔρανος, καὶ ἡ γῆ τῆς δόξης αὐτοῦ. Ἐυλογητὸς εἰς τὰς αἰῶνας. Ἀμήν. Apost. Const. l. 8. c. 12.

³ *Isaiah* vi. 3.

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Praise is our bounden Duty at *all* times ; but on those *Holidays* and Seasons, on which we particularly commemorate some *especial Blessing*, it is meet and right that we should make *especial* mention of it, and in an *especial* manner render our Thanks to God for *that* his gracious Goodness. And hence it is that our Church hath added *proper Prefaces*, taken out of the Service of the ancient Church, to be prefixed to this general Act of Praise on some of the *grand Festivals*.

On *Christmas-day*, we are, in the Preface, taught to thank God for the Incarnation of the immaculate Jesus, *who by the Operation of the Holy Ghost, was, at that time, made Man*, that He might *make us clean from all Sin*.

Upon *Easter-day*, because this our *Paschal Lamb* by his Death hath destroyed Death, and by his Resurrection, hath *restored to us everlasting Life*.

Upon *Ascension-day*, because *Christ* is *ascended up into Heaven*, to prepare a Place for us.

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These three first *proper Prefaces* are to be used for *eight Days* together ; for, so long the Church, taking Pattern from those Laws which God ¹ gave the *Jews*, intends, that the Commemoration of these signal and extraordinary Mercies should continue. If we think it but just and reasonable to set apart *one Day* to commemorate the Virtues of some of God's Holy *Saints* and *Martyrs*, and to thank Him for the Benefit the Church receives by *their* Examples : Then, surely, the immense Benefits the Church receives by these principal Acts of our *Saviour*, which brought about and compleated our Redemption, must needs require from us, that these Solemnities should be drawn out to a greater Length.

Hereby the Church shews how agreeable it would be to her Inclination, if the Number of those who are willing and ready to Communicate, did give occasion to the Administration of the Holy Eucharist on *each* of those Days, by having appointed a *Preface proper* to them : And that so those pious

¹ *Levit.* xxiii. 36.

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Christians, who have Leisure equal to their Devotion, might meet daily to express the Fulness of their Joy and Gratitude, for the Blessings which are then the chief Subject of our Meditations ; and those who are unavoidably hindered from attending the publick Worship on the *first* of those Days, might, at least on *some* of them, have Opportunity of assembling themselves in the House of God.

The *Preface* for *Whit-Sunday* acknowledges the Truth of Christ's Promises, fulfilled in sending down the *Holy Ghost*, to enable the Apostles to Preach to all Nations. And this is to be repeated but six Days after ; - because the Octave, or seventh Day after, is the *Feast of Trinity*, for which a particular Preface is appointed, confessing the Unity in Trinity, and the Trinity in Unity.

When these Prefaces are used, after any of them follows the *Seraphical Hymn* : And then the Priest, who hath hitherto been chiefly employed in exhorting the People, and in praising God ; and (excepting in the Confession) hath continued *standing, kneeling*
down

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down ¹ *at the Lord's Table*, says the Prayer of *humble Address, in the Name of all them that shall receive the Communion.* Lest the Joy which we have expressed in our *Lauds and Thanks*, should make us forget that we are yet in the Body, surrounded with Imperfections and Infirmities, and look upon ourselves as Members of the *Church Triumphant*: Lest we should not ² *serve the Lord with Fear, and rejoice unto him with Reverence*: We are here taught to check all Vanity and Confidence by an Act of Humility; not to approach the Altar, but with Fear and Trembling; or dare to partake of his sacred Mysteries, without a becoming Reverence and religious Awe. We therefore lay aside all pretence to Merit, and trust only in the Mercies of God; and for his Mercies sake alone, we beg that we may *so eat the Flesh of his dear Son, and drink his Blood* in this Holy Sacrament, that our Body and Soul may be cleansed thereby, and *we may evermore dwell in him, and he in us.*

¹ *Psalm ii. 11.*

² *Query*, If this Prayer be said by the Priest kneeling *before* the Altar, as it is done in *St. John's College, Cambridge*; Whether this be not very proper in it self, and agreeable to *this Rubrick.*



T H E
C O N S E C R A T I O N .



AND now we come to the most solemn and essential Part of the Service; the *Consecration* of the Elements, in order to their being religiously received by the Faithful. The *Oblation* of the Bread and Wine hath been already made, and God hath been prayed to, to accept them. What remains is, that God's *Blessing* be craved upon them; and the Mystical and Holy *Use* for which they are designed be declared in the Words which our Saviour used when He *instituted* this Holy Sacrament.

As it is the Privilege of the Priesthood to bless the Sacrifice; as it belongs to *that* Order to consecrate the Elements of Bread and
Wine,

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Wine, that from common Food they may become the *Body and Blood of Christ*: as this is an *authoritative Act*, it is to be performed by the Priest *standing*. He doth not stand *before the Altar*, as the *Romish Priests* do; nor like them, pronounce the Words with a *low Voice*, to countenance their pretended Miracle of *Transubstantiation*, and to make the People gaze with Wonder, on those who are thought to perform it in that secret Manner. But the Priest in the Church of *England*, says the Prayer with an *audible Voice*, as in the *Primitive*² Church, that the People may hear, and join with him; and stands³ *so as*

¹ Deacons were never permitted to *Consecrate* the Holy Sacrament, but only to assist the Officiating Priest in the *Distribution* of it. Our Rubrick restrains this to the *Priest*: And the Act of Uniformity says, **That no Person whatsoever shall — presume to consecrate and administer the Holy Sacrament of the Lord's Supper, before such time as he shall be ordained Priest, — upon pain to forfeit for every Offence the Sum of One Hundred Pounds; and to be disabled from taking, or being admitted into the Order of Priest, by the Space of one whole Year next following.** XIV. Carol. II,

² *Ἐκράτως*, Liturg. Basil.

³ *Vide Rubrick.*

he may with the more Readiness and Decency break the Bread before the People, and take the Cup into his Hands ; that they may observe and meditate on those Actions which are significant, and proper to this Rite.

The Prayer consists of three Parts, of which one is *Eucharistical*, another *Petitionary*, and the last *Historical*. As our Saviour on taking the Elements ¹ gave Thanks : so it begins with a Form of *Thanksgiving*, in which is acknowledged God's Power and Goodness, and his tender Mercy in giving his Son to suffer Death for our Redemption : We there remember the full, perfect, and sufficient Sacrifice, Oblation, and Satisfaction which the Son of God made once for the Sins of the whole World ; and calling to mind that perpetual Memory of his Death which He hath commanded us to continue until his coming again ; we, in Obedience to our blessed Lord perform His Institution ; and from returning Thanks,

Pass in the second Place to petition God the Father, that He would bear us of his Mercy,

¹ Matth, xxvi. 27. Mar. xiv. 23. Luke xxii. 19. 1 Cor. xi. 24.

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and make the Bread and Wine lying before Him the *Body and Blood* of his Son ; — not by the *perishing* of their Substance and *substitution* of a new ; — not by a *Change* of their *Nature* ; — not by any *concomitancy* or annexing of the Substance of Christ's *natural Flesh and Blood* to the Bread and Wine ; — but his *Body and Blood* in *Virtue* and *Effect*, his *Sacramental Body and Blood*, indued with a quickening and life-giving Power. But as this must be the Work of God ; as the Elements cannot be changed, even as to their *Effects*, but by the Operation of his *Holy Spirit* ; it becomes necessary for us to make our Addresses to God, that He would exert his Power to make them the *Body and Blood of Christ* : And this we do, when we beg that *we, receiving the Elements, may be Partakers of his Body and Blood.*

To make the Consecration compleat, there is added, in the *third Place*, the *History of the Institution*, as related in the Holy Gospels. And here the Priest is ordered not only to *say* what our Saviour *said*, but to *do* what He *did* ; and to imitate His *Actions*, as well as the *Words* He used at the *Institution* of this

Sacra-

Sacrament. Our blessed Lord took *Bread* into his Hand as the Symbol of his *Body*, and the *Cup* as the symbolical Representation of his *Blood*: He *gave Thanks* to God, and *blessed* the Elements: He *distributed* them to his Disciples, and commanded them to *do this* in Imitation and *Remembrance* of Him. When we see the Priest take the Elements into his Hand, and in the Words of our Lord declare the Significancy of that Rite; let us with Hearts full of Gratitude reflect on the infinite Goodness and Compassion of our blessed Saviour, who, on the Night before he was betrayed, willingly gave his Body to God, under the Representation of Bread, for the Sins of the World: and *broke* this Bread, which He dignified by calling it his *Body*, to shew, that as no Man could without *His* Consent have Power to lay Hands on Him; so He freely, of His own Good-will and Pleasure, offered His *natural* Body to be broken upon the Cross: — Who made the Fruit of the Vine poured into the Cup, his *Sacramental Blood*, which He willingly offered up for the Remission of our Sins; in Token, that when His *Blood* should be shed out of His *natural* Body upon the Cross, it might not

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be thought to be done without His Consent or Agreement. Here Christ suffered in *Will*, but on the Cross in *Deed*. The *Sacrifice* began when He instituted the Eucharist; but was not finished till He expired on the Cross. Let us reverently (but silently) attend to the *Words* and *Actions* of the Priest; and with the Eye of Faith, look upon the *one perfect Sacrifice* of our Saviour's *natural* Body and Blood, of which, the *Sacrifice* we now assist at is only a *Representation* and *Memorial*: And let us conclude all with a fervent *Amen*.

If it be here demanded, to what *Words* the *Consecration* of the *Elements* ought to be ascribed? I answer, to the *Prayer* of the Faithful offered by the Priest, and to the *Words* of *Institution* repeated by him. This was the Sense of the ancient Church of Christ, which used them *both* in their Eucharistical Offices; and never held, that the Elements were changed from their common to a more sublime Use and Efficacy, by the bare repeating of the Words, *This is my Body*, and *This is my Blood*, as the Papists absurdly hold. To bring about this Change must be the Work of the Holy Ghost: and there-

therefore it is requisite that we should *pray* to God to endue the Elements with this life-giving Virtue. Now the *Words of Institution* can by no Means be called a *Prayer*: They were addressed by our Saviour to his Disciples, and not to God; to *them* he said, *Take and Eat*. When *we* use them, they are *Historical*, recounting what our Lord said and did, when He ordained this Sacrament. And, tho' when He said, *This is my Body, This is my Blood*, these Words effectually *made* them so; shewing that it was His Will and Pleasure, that they should be taken as His *Sacramental Body and Blood*: Tho' the *Virtue* of those Words once spoken by Christ doth *still* operate towards making the Bread and Wine his *Body and Blood*: yet as *now* used and spoken by the Priest, they do not contain in them any such Power, unless they be joined with *Prayer* to God.

Our Lord himself did, besides pronouncing them, ¹ *give Thanks*, and ² *bless the Elements*.

¹ *Matth.* xxvi. 27. *Mar.* xiv. 23. *Luke* xxii. 19. *1 Cor.* xi. 24.

² *Matth.* xxvi. 26. *Mar.* xiv. 22

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Thus our Church uses *Prayer*, as well as the *Words of Institution* ; and doth not attribute the *Consecration* to the one without the other. ¹ *If the consecrated Bread or Wine be all spent before all have communicated, the Priest, it's true, is ordered by the Rubricks, to consecrate more, by repeating only the Words of Institution :* But the Virtue of the Prayer which the Church hath last made, is to be understood as concurring therewith ; and *this* is only a particular Application to *these particular Elements*. Hence comes the Propriety of saying *Amen* at the End of those Words ; which would not be so properly added, unless it referred back to the preceeding Petitions. And that this is the Sense of the *Church of England* is farther plain, in that she, in her Rubrick, calls this *the Prayer of Consecration*, in which the Words of Institution are contained ; and it is addressed to *Almighty God, &c.* ; whereas the Words of Christ were not *supplicatory* to God, but declaratory to his Disciples.

¹ *Vide Rubrick.*

After the same Manner, in the *Office of Publick Baptism* (in Imitation of the Custom of the *ancient* Christians, who dedicated the Baptifmal Water to the holy and fpiritual Ufe for which it was defigned) our Church not only repeats the *Words* of *Inftitution* of that *other* Sacrament; but likewise adds a folemn Prayer, that God would *fanctify* the *Water* to the *mystical* washing away of Sin: And as in *that* Sacrament ſhe joins the Prayer of the Faithful to the *Words* of *Chrift*, ſo in the Sacrament of the *Altar*, ſhe thinks them *both* neceſſary to compleat the Conſecration.





T H E

Distribution and Reception.

AFTER the *Consecration* of the Elements, immediately follow the *Reception* and *Distribution* of them ; which continue *still* in their *natural Substances* of *Bread and Wine*, tho' they are changed, as to their *Virtue* and *Efficacy*, into the *Sacramental Body and Blood of Christ*. And here we may consider the *Order* in which, and the *Place* where they are distributed; the *Posture* of the *Communicants*; the *Manner* in which they are delivered; and the *Words* used at the *Distribution*.

I. The *Order* in which the Elements are to be administered is taught by the *Rubrick*, which says, *The Minister shall first receive the Communion in both Kinds himself, and then proceed to deliver the same to the Bishops, Priests,*

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Priests, and Deacons in like manner (if any be present) and after that, to the People also in order. — The Church endeavours that every Thing should be done with Decency and Regularity; and enjoins, that the *Clergy* should receive *first*, both out of respect to the *Dignity* of the Ministerial Function; and likewise *that they may be ready to help the chief Minister* in the Distribution of the Elements to the People.

II. The *Place* where the *Clergy*² communicate is *within* the *Rails* of the *Holy Table* or *Altar*; and *this*, together with that³ of Receiving *before* the People, was the Practice of the ancient Church. The Rest of the Congregation was to receive *without* the *Rails*: And herein *only* consists the *true* Difference between *Ecclesiastical* and *Lay* Communion; and not, as

¹ Rubrick of the first Book of King *Edward VI.*

² Conc. Laodic. A. D. 365. Can. 19. — Εισπέναι εἰς τὸ θυσιαστήριον καὶ κοινωνεῖν. — Conc. Bracar. A. D. 563. Conc. Tolet. IV. Can. 17.

³ Μετὰ τὸτο μετὰ λαμβανέτω ὁ ἐπίσκοπος, ἐπίστα οἱ πρεσβύτεροι, καὶ οἱ διάκονοι, &c. Τότε πᾶς ὁ λαός. Apostol. Constit. l. 8. c. 13.

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the Papists pretend, in the *Clergy's* receiving under both Kinds, and the *Cup* being denied to the *Laity*.

III. The Church prescribes, That the Sacrament shall be received by *all meekly kneeling*. Our Lord, when He instituted this Holy Sacrament, enjoined us no *particular* Gesture; and therefore the Church is at Liberty to prescribe herein, as she thinks fit. The Primitive Christians took it in a Posture of Adoration: And as *Kneeling* is the principal Gesture which *we* use in the Worship of God; *that* is fixed upon, as the Gesture which we are to use, when we approach God's Altar to receive the Holy Mysteries.

Nothing can be more proper than this Posture of *Adoration*, at *this* Time especially, because the Sacrament is a principal Part of Christian *Worship*: — because it is a *fæderal* Rite, in which we should, in the *humblest* manner, dedicate our selves to God: — because *meekly kneeling* becomes sincere *Penitents*, who confess their Sins to God, and take *this* Bread and *this* Cup as a Means of Remission of them: — because a less humble Behaviour
would

would very improperly besit a rebellious Subject, who appears before the Throne of his Prince, to receive his gracious Pardon : — and because the Minister delivers the consecrated Elements with a *Prayer*, with which he who receives them joins in his Heart, and generally answers *Amen* to it.

To prevent any Objection which might be made hereunto, I need only repeat the *Protest* which is added at the End of the Communion Office in Defence of this Order, *Which*, the Church saith, *is well meant, for a Signification of our humble and grateful Acknowledgment of the Benefits of Christ therein given to all worthy Receivers, and for the avoiding of such Profanation and Disorder in the Holy Communion as might otherwise ensue : Yet lest the same Kneeling should by any Persons, either out of Ignorance and Infirmary, or out of Malice and Obstinacy, be misconstrued and depraved ; It is declared, that thereby no Adoration is intended or ought to be done, either unto the Sacramental Bread or Wine there bodily received, or unto any corporal Presence of Christ's natural Flesh and Blood. For the sacramental Bread and Wine remain still in their very natural Substances,*

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and therefore may not be adored; (for that were Idolatry to be abhorred of all faithful Christians) and the natural Body and Blood of our Saviour Christ are in Heaven, and not here; it being against the Truth of Christ's natural Body, to be at one Time in more Places than one.

IV. But *Fourthly*, As to the Manner in which the Elements are to be delivered to the Communicants, namely *into their Hands*. This was the most ancient Practice, though afterwards ² it was altered for no significant Reasons, and put into their *Mouths* by the officiating Priests: But after the *Reformation*, the *Church of England* restored the Primitive Usage which is now in force.

V. Let us now, *Fifthly*, consider the Words which are used by the Minister, when he delivers the *Bread* or the *Cup* to any one.

¹ *Vide Rubrick.*

² The *Ἐγχείρισις* Delivery of it into the Hand, gave way to the *Μετέδοσις* putting it into the Mouth, about the Year 600. But this new way had only Custom to plead, till the Council of Roan, A. D. 895, expressly enjoined it. Cap. 2.

The Promises which God hath given us in the Gospel are generally belonging to the whole Flock of Christ: But in the Sacraments God applies his Blessings in particular unto every Man's Person. And therefore, both in Baptism and the Lord's Supper, the Minister addresseth himself particularly to every one who receives either Sacrament. ¹ *Whether Christ at his last Supper did speak generally once to all, or to every one in particular, is a Thing uncertain.* The History of the Institution is very short and concise, and doth not acquaint us with every minute Circumstance which is not essential to this Holy Ordinance. But certain it is, that in regard the greatest Part of Mankind is dull, and heavy, and almost insensible of their Duty; that, in their Offices of Religion, they want continually to be awaked, and reminded of the Duty they are about; it is exceeding proper and useful at this Time, especially, that the Words at the Delivery of the sacred Elements should be spoken to every Communicant severally; and that they should hereby be ad-

¹ Hooker's Eccl. Polity, lib. 5. §. 68.

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monished of the solemn Service they are performing.

I. The Words themselves consist of two Parts : The first is *Precatory*, and the second *Exhortatory*. The Form begins with a solemn *Prayer* or *Wish* of the Minister, in behalf of the Person to whom he speaks, and delivers the sacred Mysteries ; that the *Body* and *Blood* of Christ, which were *given* and *shed* for him, may *preserve* his *Body and Soul unto everlasting Life* ; *i. e.* That he receiving with due Dispositions the Means of Grace now offered to him, namely, the *Sacramental Body and Blood* of Christ, may thereby have the Merits of Christ applied to him, and partake of all the Benefits of his Passion : That the consecrated Bread and Wine may exert the life-giving Virtue with which the Holy Ghost hath endued them, and be to him the *Principle* or *Seed* of an happy Immortality. *

II. The

* After the Priest in the Primitive Church had said the Words at the Delivery of the Elements, not much unlike this present Form ; the Faithful answered with an hearty *Amen*. And in this Manner, a lively Faith and fervent Devotion generally instructs *our* sincere Communicants to make the same Answer ; without any other Authority to enjoin it, or any other Thing but Custom
to

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II. The other Part is *Exhortatory*, when the Minister, at the Delivery of the *Bread*, says, *Take and Eat this in Remembrance that Christ died for thee, and feed on him in thy Faith with Thanksgiving* : The Communicant is reminded, that this Sacrament was instituted in *Remembrance* of the Death of Christ, and to convey to us the Benefits of his Passion : — That, as the *Sacramental Body* of Christ is *now* given to him ; so the *natural* Body of Christ was, on the Cross, offered up for him ; and that *he* is one of those whom Christ died for : — That whilst with his *Mouth* he eats the Holy Bread, he should feed on Christ in his *Heart by Faith* ; not fixing his Attention solely upon the *external Sign*, the *Sacramental Body* ; but lifting up his Soul to Heaven, where alone Christ sitteth

to direct them herein : Unless the general Rubrick after the Absolution at Morning Prayer be thought to prescribe this, which says, *The People shall answer here, and at the End of all other Prayers, Amen*, Cyril. Cat. Mystag. 5.

The Form in the *Clementine Liturgy* is very short *Σώμα Χριστοῦ. αἷμα Χριστοῦ, πνεῦμα ζωῆς*. *The Body of Christ. The Blood of Christ, the Cup of Life*. And the Communicant is enjoined to answer, *Amen*. In the later Liturgies, the Form is enlarged, and comes nearer to that which we now use.

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in his glorious Body at the Right-hand of God, *that* Body which was crucified for him, the *Symbol* and *Type* of which he is now to Take and Eat, and by *Faith* in Christ, to make himself Partaker of the blessed Effects of His Sufferings.

The Direction at the Delivery of the *Cup* is but little different from *this*: The Communicant is charged to *drink this in Remembrance that Christ's Blood was shed for him, and be thankful.* A thankful Remembrance of Christ's Death is absolutely necessary to a worthy Participation of these sacred Mysteries. Our Souls should at *this* Time be tuned to the highest Pitch of Gratitude, whilst we commemorate the greatest Testimony of Love that ever was, or could be shewn towards Mankind; whilst we take the *Bread* of Life, and the *Cup* of *Salvation*, by which we are made Partakers of all the Benefits of Christ's Death and Passion; which give us an *Earnest* and *Pledge* of an happy Eternity, and a Right and Title to *that* exceeding Weight of Glory which He hath purchased for us.

And

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And here we may observe, That the *Church of England* defrauds none of her Members of *any Part* of the Sacrament ; the *Laity*, as well as the *Clergy*, partaking of it under both Kinds: For thus our Saviour *instituted* it, and thus the Church *administred* it, for the first ¹ thousand Years after He left the World.

Now to Him who hath loved us, who gave Himself for us on the Cross, and giveth Himself to us in the Holy Sacrament ; even to our Lord Jesus Christ, together with the Father, and the Holy Ghost, three Persons and one God, be ascribed, as is most due, all Thanks, Praise, Honour, and Adoration, now and for ever. Amen.

¹ The Council of *Constance* in the Year 1418, made the *Communion* in one Kind an Article of their Faith, in their 13th Session.





SERMON IV.

THE

Post - Communion.



HAVE pursued my Design as far as that Part of the Service, in which the *Elements* are delivered to, and received by the Congregation. What follows is called the *Post-Communion*.¹ After we have been Guests

¹ The Priest *stands* during the whole Post-Communion, no other Posture being enjoined by the Rubrick; and *this* best agreeing with that Part of the Office which follows, it being chiefly *Eucharistical*.

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at the Table of the Lord, who hath fed us with this heavenly Repast, it would not be seemly for us hastily and abruptly to depart out of His House, without joining in some publick Acknowledgment. We do not finish our *common* and *daily* Meals, without giving Thanks to God the Founder of them, altho' they tend only to preserve this *mortal* Life: How much more then are we bound to express our Thankfulness to the Governor of *this* Feast, who hath entertained us with such celestial Food, as is able to preserve both Body and Soul unto *everlasting* Life? *

Now when we have been Feasting at the Table of the Lord, what Words can we more properly use, than that Form which our Lord *Himself* who instituted this Sacrament hath composed? — A Form which, being compleat and perfect, may supply what-

* In the *Clementine* Liturgy, Μελαλόντες τῷ πρὶν σώματι, καὶ τῷ πρὶν αἵματι τῷ χειρῶν, εὐχαριστοῦμεν τῷ καταξιώσαντι ἡμᾶς μελαβεῖν τῶν ἁγίων αὐτοῦ μυστηρίων. Having received the precious Body, and precious Blood of Christ, let us give Thanks to Him who hath made us worthy to partake of His Holy Mysteries. Const. Apost. lib. 8. cap. 14.

soever

soever the other Prayers have of Deficiency : — and which may incline God to pardon us for the Failings or In-devotions we have been guilty of in any Part of the preceeding Service ; since we are sure, *that* Prayer must be acceptable to the Father, which was composed by his beloved *Son*. Those who have *spiritually eaten the Flesh of Christ, and drank his Blood, who dwell in Christ, and Christ in them, who are one with Christ, and Christ with them,* may, after that, be allowed the Privilege of calling God their *Father* ; since the Regenerate have the Title of the *Sons of God*.

In the Prayer that follows, we beg of God to look favourably with an Eye of Mercy on what we have been doing : — To accept the Eucharistical Service, or *Sacrifice of Praise and Thanksgiving* we have been offering up : — And to grant to His *whole Church Remission of Sins, and all other Benefits of the Death and Passion of His Christ*. And then, as *St. Paul* hath taught and enjoined us, we ' offer and present *our selves, our Souls, and Bodies,*

^a *Rom. xii. 1.*

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to be a reasonable, holy, and lively Sacrifice unto God. This Holy Sacrament must be looked unto as a solemn Dedication of our selves to God, and in these Words we resign entirely both our Souls and Bodies to Him, and submit our selves wholly to His holy Will and Pleasure. But as we are ' not sufficient of our selves to do any thing as of our selves ; — as we cannot keep God's Commandments without His continual Assistance ; we beg that those who have been Partakers of the Communion, and now dedicate themselves to the Service of God, may be fulfilled with His Grace and heavenly Benediction, which alone can enable them to perform what they here promise. As none of our Services have any Merit inherent in them ; — as our best Works are full of Defects ; it is fit we should own our Unworthiness to offer any Sacrifice to God ; that we should intreat Him to accept that our bounden Duty and Service, not weighing our Merits (who disclaim all Pretensions to desert) but pardoning our Offences for Christ's sake ; and then we conclude this Prayer with giving all

^a 2 Cor. iiii. 5.

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Honour and Glory to the sacred and undivided Trinity.

There follows, in our *Common Prayer Book*, another Form, which the Minister may, at his Discretion, make Use of instead of the former. It is partly *Eucharistical* and partly *Petitionary*. It begins with an hearty Acknowledgment of God's Goodness in feeding those with the *Spiritual Food* of our Lord's *most precious Body and Blood*, *i. e.* in making them Partakers of the Benefits purchased by His Death, who have *duly received* the Sacramental Body and Blood: In hereby assuring them of His *Favour* and *Goodness towards* them; of their *Incorporation* into the *Mystical Body* of Christ; and of their being, through His *Death and Passion*, Heirs of His *Kingdom*. And then we *humbly beseech* God through Christ, to keep us by *His Grace* in the *Fellowship* and Union of His Church; and to enable us to do our Duty: Ending this Prayer likewise with a Doxology.

After this, in Imitation of our blessed Lord and His Apostles, who sang an Hymn
before

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before ¹ they concluded their Devotions, at the Time when our Lord instituted this Holy Sacrament ; our Church hath subjoined an *Hymn* to be *said or sung*, which is taken principally from the Holy Scriptures, and the Liturgies of the Primitive Church ; and is very fit and proper for us at that Time, to express in it the Over-flowings of our Joy, the Greatness of our Thankfulness, and the Zeal and Fervour of our Devotion. It begins with what the Angels said, when they declared the Birth of our blessed Saviour ; ² In which we give *Glory to God on High*, and congratulate Mankind for the Happiness they reap from His *good-will towards Man*, which inclined Him to give His Son *for us* on the Cross, and now to give Him *to us* in the Sacrament. The Sequel of it consists in an Acknowledgment of the Eternal Glory of the Three Persons of the Holy Trinity ; in Acts of Praise and Thanks, Adoration and Worship, in the most pathetick Terms that can possibly be conceived. It would enervate this sublime Hymn to express the Sense

¹ *Matth.* xxvi. 30.

² *Luke* ii. 14.

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of it in other Words than those the Church hath made Use of: And therefore I shall only observe from hence, that nothing can be more strong for the *Divinity* of the *Son* of *God*, or more evidently shew, that it is the Doctrine of our Church; though some who communicate with us, and of consequence join in repeating it, have (to their Shame be it spoken) denied this grand Article of our Holy Faith. Christ is here expressly called *Lord God*; and as He who *only is Holy*, and *only is the Lord* is invoked with a repeated Fervency to *have Mercy upon us*, and to *receive our Prayer*. Let us then Pity either the Blindness or Obstinacy of those unhappy Men; and do Thou, O Lord Christ, who openest the Eyes of the Blind, O *Lamb of God, that takest away the Sins of the World, have Mercy upon them!*

And, now we draw to a Conclusion of the whole Service, here are added several *Collects* which may be used at the Discretion of the Minister. One * of which begs Acceptance

* Assist us mercifully, &c.

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of our Prayers, Defence of God in *this* Life, and his Direction in order to *attain Salvation*. Another ¹ for *Sanctification* and *Direction* in the *Laws* of God, and *Preservation both in Body and Soul*. A ² Third, That what we *bear may bring forth the Fruit of good Living*. The ³ next, That all our *Works* may tend to the *Glory* of God, and the *Salvation* of our Souls. Another, ⁴ That God would pardon our Failings, and grant what He knows to be Good for us. And the ⁵ last desires, That God, through Christ, would hear our Petitions, and answer them, so that his Glory may be promoted, and our Necessities relieved. Nothing can be more fit for the Conclusion of our Devotions.

And then all is shut up with a solemn *Blessing* : So was the Communion Service of the Primitive Church. As the High ⁶ Priest

¹ Almighty and everlasting God, &c.

² Grant we beseech Thee, &c.

³ Prevent us, O Lord, &c.

⁴ Almighty God, Fountain of all, &c.

⁵ Almighty God who hast, &c.

⁶ Numb. vi. 24.

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under the Law was commanded to *blefs* the Congregation : As our Saviour, when on Earth, ¹ *bleffed* His Disciples ; so before His Death ² He left His *Peace* with His Apostles, and *they*, and *their* Successors, were ³ commissioned to give it unto Men. When the Bishops or Priests, under the Gospel, ⁴ Bles the People, ⁵ *if the Son of Peace be there*, their *Peace* shall rest upon Him ; i. e. the Blessing of God shall infallibly descend on those who are fitly disposed to receive it. God will not be wanting on *His* Part, but will confirm the Authoritative and Ministerial Acts of His Priests : He will Bles those whom they Bles in His Name, unless the Impediment be on the Side of Man. And here we observe the Impropriety and Absurdity of *that* Custom which some have of *repeating* it, after the Priest : He here speaks as *from* God,

¹ *Luke* xxiv. 50.

² *John* xiv. 27.

³ *Luke* x. 5, 6.

⁴ This is one of the Prerogatives of the *Priesthood*, and therefore no *Deacon* should presume to pronounce it. The *Rubrick* plainly excludes *them*, when it orders it to be pronounced either by *the Priest* or *Bishop* if he be present.

⁵ *Luke* x. 6.

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and the Duty of the People is only to attend with Silence and submissive Reverence.

That Part of this Form which relates to the *Peace of God*, is taken from the 7th Verse of the 4th Chapter of the Epistle to the *Philippians*. And the other Part is a solemn Benediction in the Name of the ever-blessed Trinity: and so very fitly adapted to the *Christian Church*, to which this mysterious Doctrine is more *fully* revealed, than it was formerly to the Church of the *Jews*.



T H E



T H E

A P P L I C A T I O N.



AND thus I have gone through what I first proposed, which was to give you a Rational Account of the *Communion Office of the Church of England*: I have pointed out to you the *Excellency* and *Propriety* of the several Parts of it, and the *Behaviour* which they severally require from us: And cannot better bestow the Time that remains, than in observing by Way of Application;

- I. *First*, The Excellency of this Office :
And,
- II. *Secondly*, What is *due* from *us* in return for *this* Care of our Church.

The

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The *Excellency* of our *Communion-Office* consists in the following Particulars.

I. *First*, In that it retains all the *Essentials* of the Sacrament; it administers it with *Decency*; and is free from *Superstition*.

1. In it the *Elements* of *Bread and Wine* (which were what our Lord made use of, and the *only* ones specified in the Gospel) are blessed by a *Priest* lawfully ordained, with *Prayer* and *Thanksgiving*, and rehearsing the *Words* of Institution; and are *then* taken and distributed in *both* Kinds to the *whole* Congregation. And thus no one, who judges without Prejudice or Partiality, can tax our Church with using an Office that hath any *essential* Defects.

2. The *Ornaments* of our Altar or Holy Table, and the *Vessels* to be used at the Ministration, are such as *Decency* and the *Dignity* of this Christian Sacrifice requires. According to the ancient ¹ Practice of the Church,

¹ Optat. Milevit. lib. 6. A. D. 365.

the Table is to ^a *have a fair white Linen Cloth upon it* ; than which nothing can be more *Decent*, nothing freer from *Exception*.

3. We do not deck it with *gorgeous* and *gaudy* Furniture, such as may serve to delight the wandering Eyes of the Vulgar ; to please them with the gay Pomp ; and turn aside their Minds from better Contemplations, more befitting the Place and Presence they are in, and the Duty they come thither to perform. Neither do we hold *Images* or *Relicks* to be any ways befitting that holy Place, (or indeed any Part of these sacred Buildings erected to the Honour of God) when they are set up to encourage *Superstition*, and are apt to lead Men into *Idolatry*.

Our Church suffers not even the *Holy Sacrament* itself to be *adored*, though it be the *typical* and *symbolical* Body and Blood of Christ ; and therefore, as I have observed, she formally protests, that she intends no *Adoration* to the Sacramental Bread and Wine,

^a 4th Rubrick before Communion.

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when the Communicants, according to Her Order, receive them *Kneeling*.

To prevent the Abuse of *solitary Masses*, in which, amongst the Papists, the *Priest* consecrates and receives *by himself*; which is directly contrary to the Notion of a Communion: We have, at the End of this Office, a Rubrick which forbids ¹ *the Celebration of the Lord's Supper, except there be a convenient Number to communicate with the Priest*: And this is by the same Authority determined to be ² *Three at least*.

The Compilers of our Liturgy were exceedingly cautious, lest they should run into *those* Faults, for which they blamed our Adversaries; and therefore ³ *To take away all Occasion of Dissention and Superstition, which any Person hath, or might have concerning the Bread and Wine*, they lay down this Rule, *It shall suffice, that the Bread be such as is usual to be eaten; but the best and purest Wheat*

¹ 2d Rubrick after Communion.

² 3d Rubrick.

³ 5th Rubrick.

Bread that may be gotten. — The *Best*, out of Reverence to the Sacrament: and such as is *usually eaten*, because the Silence of the Gospel intimates to us, that our Saviour Himself instituted and administered it, with such Bread as was then at Hand, and they had been Eating of in the preceeding Meal.

And then further, lest what *remains* of the consecrated Elements should be abused to *Superstition*; it is ordered, That *' it shall not be carried out of the Church, but the Priest, and such other of the Communicants as he shall*
R *then*

¹ See the 6th Rubrick, which is exactly conformable to *Can. 7.* of *Theophilus Alexandrinus* about the Year 385. In the third Century, a Custom had obtained for the *Laitie* to reserve and carry out of the Church Part of the Elements, as a Preservative against any extraordinary Trial: But this being of bad Consequence, and encouraging the superstitious Notion of *Charms*; the Council of *Saragossa*, *A. D. 381.* forbad it under Pain of perpetual *Excommunication*. This Canon was enforced 30 or 40 Years after, by the first Council of *Toledo*, and afterwards by the *Capitulars* of *Charles the Great*.

But besides this *private* Reservation, the Elements were formerly kept to be distributed to the Sick, &c. (*Justin. Martyr. Apol. 2. Euseb. Eccles. Hist. lib. 6. cap. 44.*) and thus it was ordered amongst us in 1st Book of King *Edward VI.* *Rubr. at Comm. of the Sick.* But as this favoured too much of the *Opus Opera-*

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then call unto him, shall, immediately after the Blessing, reverently Eat and Drink the same. And herein our Practice agrees with those Canons of the ancient Church, which, under severe Penalties, forbid *private* Persons to reserve the Elements.

II. But, *Secondly*, the Care and Prudence of our Church, and the Excellency of this Office, appear likewise in that *frequent Communion* is encouraged by it. Part of the Office is to read ' *every Sunday and Holiday* : And it is the Indevotion of the People who neglect this Holy Mystery, which hinders the Service from proceeding, and the *Sacrament* from being *administred* ; and prevents the good Desire of the Church, who cannot continue the Office for want of Communicants.

Operatum ; and it was not so agreeable to the Design of the Communion, that those who join not in the whole Eucharistical Action, and the Prayers of the Church, should partake of the consecrated Elements : *That* Order is repealed amongst us.

This Rubrick likewise prevents those many superstitious Uses which the Elements are put to in the Church of *Rome* ; whose Custom it is to reserve them upon the Altar to be worshipped by the People, &c.

' 1st Rubrick.

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In *Cathedral* and *Collegiate* Churches, the Rubrick ¹ enjoins a *weekly* Communion, *every Sunday at the least*. Thereby also shewing, that the *more frequently* this Holy Sacrament is administred, the Honour of God, and the Good of Mankind is thereby the more promoted; and therefore where Men have, as in these Seminaries of Religion, more Leisure from worldly Affairs, it becomes *their* indispensable Duty to be more constant in *this* Act of Christian Worship.

And thus it is *every one's* Duty to communicate as often as Opportunity will permit them. They are frequently invited by the Minister in the Name of God. But as Men are too negligent in Affairs of this Nature; the Church absolutely insists upon *every* Parishioner's communicating ² *at the least Three times in the Year, of which Easter to be one*. She would have Men do it *often*, and miss *no* Opportunities of *thus* remembering their Saviour; as may be seen by those pressing Arguments made Use of in her *second Warning*.

¹ 4th Rubrick.

² 8th Rubrick.

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before the Sacrament. But if they will not follow her *Advice*, she exerts her *Authority*, and commands at *the least* they should do it *thrice* every Year.

And here I cannot but bewail the Decay of that Spirit of Zeal and Devotion, which was in the *first Christians*, who made this Sacrament an essential and *constant* Part of their *daily* Worship; and that the Christians of *this* Age should give occasion for *such* an Order! And at the same time, I congratulate my own Happiness, and acknowledge my unfeigned Thankfulness to God's good Providence, for placing me over a Congregation, where (even in these loose and degenerate Times) a Zeal for *this* sacred Ordinance is apparent, from those Numbers (*considerable* for the Bigness of the Town) which frequent our Monthly Sacraments. May this your Devotion continue and increase! And may *your own* Examples inflame all those who live under your Roofs! It is the Duty of *those* who are Heads of Families,

to see all their *Domesticks* instructed in their Religion ; and to bring them to the publick Worship in Prayers, Preaching, and the Sacraments : And *know this* assuredly, that as *they* are intrusted to *your* Care ; *you* must answer to God for *those* Faults or Omissions, which through *your* Neglect or Connivance, through want of Advice or Admonition, *your Dependants* fall into. On this Account, I must remind you, that I have but seldom observed *Servants* attend here to receive the Holy Communion : And I do, in the Name of God, charge it upon the Consciences of *you* whose *Servants* they are, that you oblige *them* to follow *your own* Christian Pattern, and do *your* Endeavour to bring them to the Lord's Table ; that in so doing, not only *you*, by *your House* may serve the Lord, and be frequent in commemorating the Death of Christ.

III. But, *Thirdly*, As this *Office* encourages frequent Communion, so it takes all possible Care that none should rush *hastily* and *unadvisedly* to the Holy Table, without being duly and worthily *prepared* to partake of the Lord's Supper : And therefore the Minister

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is impowered to repel all those who ¹ are open and notorious Evil Livers, or those between whom he perceiveth Malice and Hatred; since ² while they continue in an impenitent State, or in an uncharitable Disposition of Mind, they are very unfit Guests for the Table of the Lord. The Necessity of *preparing* our selves for the Holy Sacrament, and the *Manner* in which we are to do it, are taught fully in the *First* of those *Exhortations*, which are to be read when Warning is given of its Administration; in *that* which is to be read at the Time of the Communion; and in the short *Invitation* that immediately preceeds the *Confession*; and in *this last* are summarily contained the *Qualifications* of a *worthy* Communicant. I have already explained them severally, and at large, and only mention them *now*, to shew you, that as much Care

¹ 2d and 3d Rubrick before Communion.

² This is one Reason, why the first Rubrick before the Communion orders those who intend to partake of it, to *signify their Names to the Curate at least some time the Day before*; namely, that he may the better judge of their Worthiness to receive; and may have Time to admonish them, or resolve to reject them.

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is taken to *prepare* those who come to the Sacrament, as Earnestness to *invite* them to it.

IV. And then, *Fourthly*, Our Communion Office is an excellent System of the *Doctrine* of the Church relating to the *Lord's Supper*. Besides the *Preparation* required, it sets forth the *End* of its Institution; the *Benefits* which flow from it; and with what *Faith*, what *Devotion*, what *Thankfulness* we should receive those Holy Mysteries. Its *Prayers* are full of the most fervent Zeal, mingled with Humility and a Sense of our own Unworthiness: Its *Thanksgivings* of the most grateful and pious Joy: and all this couched under the most pathetic and moving *Expressions*. There is in the whole Office, a noble Sublimity of Sentiments and Strength of Words; such as is abundantly sufficient to stir up the *Affections* of the Congregation; and yet, at the same time, a Plainness of Diction, a Simplicity and Propriety of Stile, which is *familiar* and *easy* to the most common Understandings.

II. If

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II. If then we have so excellent a *Communion Office* provided ; let us consider, *Secondly*, what is *due* from *us* in return for *this* Care of our Church.

If we would shew our Esteem for it, let us *read* it frequently, and *study* it thoroughly : Let it be our Companion at *Home*, as well as at *Church* ; in our *Closet*, as well as at the *Lord's Table*. So shall we come to a right *Knowledge* of the Holy Eucharist ; — so shall we see the Necessity of *frequently* partaking of it ; — so shall we approach God's Altar with due *Qualifications* ; — so shall we know how to *behave* our selves in every Part of the Office with becoming Reverence ; — so shall we relish the Joy of this *celestial Banquet*, and attain the *Benefits* of this Holy Sacrament : Whereas, if Men never look into this Office, but when they use it in the Church, (which happens, perhaps, much seldomer than it should be) they *then* find themselves about a Business they are not well acquainted with ; by the Novelty of which, or the Scruples which may suddenly occur, they are apt to be diverted from that Intense-
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ness of Devotion, and Vehemence of Affections, with which this Holy Service should be attended.

There can be no better Rules laid down, no better Help given for the devout and profitable Receiving of the Lord's Supper, than those we have been explaining : And therefore when we once thoroughly *understand* this Office ; when at our Approach to the Lord's Table it is used in the Church, let us conform our selves, as much as possible, to the Directions it gives us ; and resign up our selves to those pious Motions it is so fitly adapted to inspire us with.

But as there are in this Service some Intervals, in which *every particular* Person is not taken up in the *publick* Service ; (such as the Space in which the Rest of the Congregation is receiving ;) let us, at those Times, be composed and silent, and neither by *indecency* of *Posture* offend *others*, or by an irregular *Loudness* interrupt their Devotion.

This is the Time to *commune with* our own *Hearts and be still*. And that we may not be

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at a Loss how to employ this Time in a *profitable* Manner, there are several *Treatises* of Devotion useful to assist Communicants, and to furnish them with proper Prayers and Meditations. But whilst I recommend such Books, and approve of the *Use* of them; I must caution you against the *Abuse* of them. They are only as *Handmaids* to serve, assist, and wait upon the *Liturgy* of the Church; and are to take place only when *that* is silent.

Let then *this* be laid down as a fixed Rule, which is by no Means to be deviated from; *No private Devotions whatsoever must at any Time be suffered to interrupt the Publick Service of the Church; or to employ us, when we are called upon to join with the Congregation in Common Prayers.* If according to *this Rule*, you use these *private Eucharistical Offices* only during the *Intervals* of the *Liturgy*; and use a Judgment of Discretion, to accommodate the Prayers they contain to your own *particular* Circumstances; then may your *whole* Time, during the Administration of this sacred Ordinance, be employed to the Honour of God, and your own Advancement in Goodness and Piety.

Having

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Having thus, through God's Assistance, gone through the Task I undertook, nothing remains, but that we humbly beseech the Almighty, that all who have heard me, being perswaded of the Necessity of *frequent Communion*, and the *Excellency* of our *Communion Office*, may constantly attend at His Holy Table ; and receiving this Holy Sacrament with due Dispositions of Mind, may partake of all the inestimable Benefits of it, the Pardon of their Sins, Peace of Conscience, the Assistance of God's Grace, and the Salvation of their Souls, through Jesus Christ our Lord ;

To whom, with the Father, and the Holy Ghost, be ascribed, as is most due, all Honour, Praise, and Adoration, now and for ever. Amen.

F I N I S.

E R R A T A.

Preface, p. xii. l. 6. for *the* r. *that*. p. 28. not. r. ἐπισημεῖ.
p. 32. l. 13. r. *convinced*. p. 46. not. l. 2. r. εὐαγγέλιον. p. 88.
not. l. penult. r. ἀρχιερεὺς. p. 118. l. 3. r. ὑπο.

Having thus, through God's Alliance,
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the Assurance of God's Grace, and the Salva-
tion of their Souls. Jesus Christ our

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Lord;

to whom, with the Father, and the Holy
Spirit, be all Honour and Glory, now and
for ever, Amen.

THE END

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